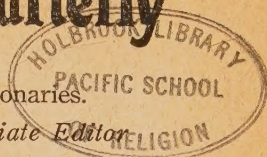


The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries.

WILLIS P. BROWNING, *Editor* JAMES SCHERER, *Associate Editor*



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As a journal of missionary thought, *The Japan Christian Quarterly* welcomes constructive discussion of missionary work and problems. The editorial board may or may not agree with the opinions expressed by the authors of articles.

Historical Background of the Fellowship of Christian Missionaries

A. J. STIREWALT

(It seems appropriate at the beginning of a new year and at the beginning of this new volume of the *Japan Christian Quarterly* to give a prominent place to Dr. Stirewalt's article concerning the Fellowship of Christian Missionaries, which sponsors the *Quarterly*. Also, as we approach the centennial of the founding of Protestant missions in Japan, it is well to seek a fresh historical perspective, and therefore Dr. Stirewalt's article and Professor Uwoki's, which follows it, are the first of a series of articles dealing with the history of the Christian movement in Japan, which will appear in subsequent issues of the *Quarterly*.)

Before any missionary under regular appointment to Japan had arrived, a few had come from Shanghai at several different times, and taught English for very brief periods to a small number of young men in certain port cities.

May 2, 1859. The Rev. J. Liggins, who had been a missionary in Shanghai, arrived in Nagasaki and became the first regularly commissioned Protestant missionary to Japan. He began the work of the Protestant Episcopal Church.

October 18, 1859. James Curtis Hepburn, M.D., arrived at Kanagawa and began the work of the Presbyterian Mission.

November 1, 1859. The Rev. S. R. Brown arrived at Kanagawa and began the work of the Dutch Reformed Church (now Reformed Church in America).

April 1, 1860. The Rev. Jonathan Goble and wife arrived at Kanagawa and began the work of the Free Baptist Church.

Several other missionaries of these same groups arrived during this first eleven-months' period and resided in one or the other of these two ports. But during roughly the first ten years Protestant missionary work in Japan was limited to these four boards with twenty-four missionaries. Of these, two died and five resigned, so that at the end of this ten year period there were seventeen missionaries on the field.

Though some of these missionaries were distantly separated from one another

and lacked modern travel facilities, a common cause united their interest and from the beginning a feeling of fellowship, accentuated by need, was experienced. On March 10, 1872, when the first Protestant congregation in Japan was organized—the Kaigan Church in Yokohama, with eleven converts—it was the plan of the founding missionaries to have but one church body in this country, with the various missionary groups working in its behalf.

On September 20, 1872, a convention was held in Yokohama to enlist the activity of all missionaries in devising means for expediting an approved translation of the Scriptures. Three translations had already been made of the New Testament, besides the translation of certain New Testament books by still other translators. But this was to be a translation of which all could approve. Translations are seldom easy, and without adequate language facilities this was especially difficult because of the lack of Japanese terms for certain Christian ideas. But this was to be a supreme effort to attain a satisfactory rendition. A committee of eight was designated to undertake the translation. The New Testament was issued in 1880, and the whole Bible in 1888. This was the first large cooperative project.

By 1882, 209 missionaries had served in Japan, seventy-one of whom had either died or left the field, leaving 138 engaged in the work. These arranged for the second general conference of missionaries which was held in Osaka in 1883. This Osaka Conference was held because of the increasing feeling of the need for mutual consultation and assistance. Inter-group attempts at the production of Christian hymns continued.

From October 24-31, 1900, the third missionary conference was held in Tokyo. At this time provision was made for a committee to initiate a permanent organization for a closer group relationship. (In 1901 there were 798 Protestant, 229 Roman Catholic, and four Eastern Orthodox missionaries in Japan).

On January 8, 1902, the organizational meeting was held at the Y.M.C.A. in Tokyo. Dr. Daniel C. Green, Chairman of the Promoting Committee, called the meeting to order. Rev. T. M. McNair was elected Secretary pro tem. Subsequent elections made these two regular officers. Rev. E. H. Van Dyke was elected Vice-Chairman, and Dr. J. L. Dearing, Treasurer. Committee members appointed included the following: Rev. E. C. Fry, Mr. Gurney Binford, Rev. G. F. Draper, Dr. M. N. Wyckoff, Rev. Voegelien, Dr. Thos. H. Haden, Dr. A. D. Hail, and Rev. J. H. Pettee.

Article I of the constitution then adopted reads: "This Committee shall be called 'The Standing Committee of the Co-operating Christian Missions in Japan.'"

Article II reads: "The Committee shall serve as a general medium of ref-

erence, communication, and effort for all co-operating missions, in matters of common interest and in co-operative enterprises, on application of interested parties, and in case of urgent importance on its own initiative. The Committee may give counsel: [various items are listed].”

The nineteen delegates at this meeting represented eighteen groups. Any group which could qualify as an evangelical mission was eligible for membership. The number of delegates any group might send was based on the number of missionaries in that group. The expenses, including the cost of attendance of full members, was limited to ¥500 per annum. Each group was to pay ¥30 per member for its delegates.

From the very first meeting in 1902 until 1910 all meetings were held at the Tokyo Y.M.C.A., early in January. From 1911 to 1917 meetings were held in Tokyo at the Sukiwabashi Church, or at the Ginza Methodist Church. In 1918, however, the place and time of meeting were changed to Karuizawa at the end of July or the beginning of August, and this arrangement continued without interruption until 1940.

At the 1910 Conference the name of the organization was changed to “The General Conference of the Federation of Christian Missions in Japan.”

At the 1912 Conference a permanent committee was created for Christian literature. This was the beginning of the Christian Literature Society as a separate organization. The Methodist Publication House, however, with which the Christian Literature Society afterwards united to form the present Christian Literature Society (generally known as the *Kyo Bun Kwan*), dates from much earlier.

The new constitution adopted in 1913 provided for the following standing committees: Christian literature, Co-operative evangelistic work, Educational work, Eleemosynary work, Industrial welfare, Bible study, Sunday School work, Temperance work, International peace, Publicity, School of Japanese language and culture, School for foreign children, Statistics, Necrology, General business (Executive Committee).

At this 1912 conference in the Sukiwabashi Church in Tokyo, forty delegates, besides sixty others who were either members of sub-committees or friends, were in attendance. This was the most widely attended conference up until that time; but beginning in 1918, when the meetings were first held in Karuizawa in the summer season, the attendance greatly increased, both because the basis of representation was changed so as to admit a larger number of delegates, and because the many missionaries summering in Karuizawa found it convenient to attend as visitors.

The voting was restricted to delegates, but anyone could attend, and not

infrequently the privilege of the floor was granted to a non-delegate. At each conference a pre-arranged program was followed, and while this conference has always been distinctively missionary in character, quite often Japanese were asked to present some phase of the work from their viewpoint.

Though a delegated body, the conference was truly a federation in its organization. It controlled its own activities but had no authority over its constituent bodies. The conference could make recommendations but it is doubtful if any of the constituent groups seriously considered doing things because they were recommended. But the conference afforded an ideal opportunity for missionaries to get acquainted and to exchange opinions which were of mutual profit. It was especially helpful to those who did not have frequent contact with other missionaries during the rest of the year. The arguments sometimes reached a degree of fervency which could have led the uninitiated to think that perhaps greater things depended on the decision than really did. Some of the conferences lasted as long as five days.

The 35th Annual Conference, held from July 30–August 1, 1936, took an historical step. There were then 986 missionaries on the field, and sixty-four delegates representing twenty-eight missions were present. Action was taken changing the delegated “Federation of Christian Missions in Japan” to “The Fellowship of Christian Missionaries in Japan.” This was to be a non-delegated organization consisting of missionaries—not missions—with its membership open to “any missionary in Japan who accepts the constitution and by-laws adopted at this conference and who pays the required fee.”

For several years preceding, the Federation had gradually relinquished certain of its undertakings in favor of the National Christian Council, which had come into existence in 1923. This 1936 Conference, intending to “go out of business” in general affairs, transferred to the N.C.C. the prerogative of naming the missionaries on: 1) the Board of the Christian Literature Society; 2) the Committee of the School of Japanese Language and Culture; 3) the National School Association; 4) the Committee for Work among Koreans in Japan. But it retained 1) the right to choose the Annual Fraternal Delegate to the Federal Council of Churches in Korea; 2) the naming of the missionary members on the Publications Committee; 3) selection of the editor for the *Japan Christian Quarterly*; and, 4) the selection of the editor for the *Japan Christian Year Book*.

In its constitution it was stated that “the purpose of the Fellowship shall be to promote fellowship, mutual understanding, and the spirit of unity among the missionaries comprising it, and to provide an opportunity for gatherings for an inspirational and educative character.”

The Federation having voted itself out of existence in 1936, the Fellowship held its first conference in Karuizawa, July 29-31, 1937, with 334 missionaries in attendance. By 1941 the international situation had become ominous. The missionary group was rapidly dwindling and there were doubts about being able to hold the regular summer meeting, so a meeting was called for June 13-15, in the Kaihin Hotel in Kamakura. At least 100 attended. Dr. E. H. Zaugg presided. This was the last prewar conference, but an unofficial meeting was held on the repatriate ship, *Gripsholm*, early in August, 1942, by those missionaries then being repatriated. The purpose of the shipboard meeting was to make some arrangement by which the missionaries might preserve mutual contact during their absence from Japan, though widely separated.

On June 30, 1947, about thirty missionaries met at GHQ Chapel Center, Tokyo, to consult regarding Christian work under the then existing circumstances. This could not properly be called a Fellowship meeting, but it was the first step toward restoring the Fellowship.

On December 29, 1947, a subsequent meeting was held at the same place for those missionaries in that part of Japan, while another regional meeting was held in Kobe College, Nishinomiya, at approximately the same time, for missionaries in the Kwansai area and western Japan. Regional meetings continue midway between the Annual Conferences.

On July 21-22, 1948, the third postwar meeting at Chapel Center, Tokyo, made still more progress in restoring the Fellowship. Finally, at the Lake Nojiri meeting late in August, 1949, it could be said that the Fellowship had again returned to normal. The 1950 and 1951 meetings were also held at Lake Nojiri. Those for 1952 and 1953 were held at Karuizawa, while the 1954 meeting is scheduled for Lake Nojiri.

The *Japan Christian Year Book* has always been a publication of this organization, though issued in partnership with the Christian Literature Society. The first three issues (1903-5) were called *The Christian Movement in its Relationship to the New Life in Japan*. The 1906 (4th) issue was named *The Christian Movement* and this name was continued until 1927 with the name *Korea*, and also *Formosa* later added. The 1928-1931 issues were designated *The Japan Mission Year Book*. The title, *The Christian Movement in the Japanese Empire*, has also been used. Since 1932 it has been called, simply, the *Japan Christian Year Book*.

The prominent part carried by Dr. Daniel C. Green should be noted. He was chairman of the Promoting Committee, Chairman of the first Conference, and editor of all the Year Books from 1903 until 1911, except those of 1908 and 1909,

and was otherwise active in this organization. He was one of the sponsors of the idea of "one church body in Japan," a thing which has not been realized, though certain groups have committed themselves to a united church. Considering the 120 different groups and approximately 2,000 missionaries at work in Japan at present—including about 120 individuals independent of any group—it would seem that such a Fellowship organization is about as far as the idea of a single church body is likely to be followed.

Some Outstanding Japanese Personalities in the Early Protestant Mission

TADAKAZU UWOKI

Teachers of the Japanese Language

Today when children on the streets are screaming "Hello" and "Good-by," it is difficult to imagine that less than a century ago, there was no dictionary available to help the missionary discover the Japanese equivalent for the idea in English which he wanted to express. The early missionaries had to learn Japanese words by arduous methods and prolonged efforts.

They were helped in this task by Japanese tutors, one or two of whom, in their own right, have a significant place in the Christian movement. The most important of these was probably Masatsuna Okuno (1825-1910). Okuno was a man versed in the Japanese and Chinese literature. He became language teacher to Dr. Hepburn in 1869 and later he taught Dr. S. R. Brown. At first, he had no interest in religion, but gradually he was drawn to Christianity by the personal influence of the missionaries, and in 1872, he received baptism by Dr. Brown. He became a member of the first Japanese Protestant Church, which was founded in Yokohama in 1872. He was instrumental in producing a few important evangelistic pamphlets. The first one was *Shinri-I-Chi* ("Truth Is Easy to Learn"), a Japanese translation of a Chinese original. Its first edition in 1864, produced with the help of a less competent teacher, was utterly unreadable. Revised by Okuno, the second edition was not only readable but was perhaps one of the most appreciated by the general readers. *Byo-Shuku-Mondo*, a dialogue between the custodian of a shrine and a Christian evangelist, was also the Japanese version of a Chinese original and one that was read fairly widely.

Beside these, Okuno also wrote a simple Christian catechism, probably based upon the instruction of Dr. Hepburn, and a booklet of his own with the title of *Kokoro-no-Yoake* ("The Dawn of the Mind"). Although the earliest Japanese Christian leaders were not converted to the new religion by means of these booklets—most of them had become believers before these booklets were published ;

moreover, the earliest leaders, being scholars, preferred more solid reading, both in Chinese and English—nevertheless, in the early years of Protestant evangelism, these simple pamphlets were invaluable for reaching out to the average readers.

Einosuke Ichikawa, one of the earliest language teachers to missionaries, also should be mentioned here. He taught Dr. Greene and Rev. O. H. Gulick and, although he was not yet baptized, he was imprisoned with his wife, because the authorities suspected him of being contaminated by the “evil religion.” For more than a year, there was no word as to the fate of this couple, but finally it was learned that Ichikawa had died in a prison in Kyoto in November, 1872, and that his wife had been released. Ichikawa thus became practically the first Protestant martyr in this country. This incident shows that in those days even language teaching could be a very dangerous job for the Japanese. In January, 1872, Dr. Greene wrote: “We are all stirred up again by the arrest of some sixty or seventy native Christians (descendants of old Catholic believers) near Nagasaki and we have lost our regular teachers who were afraid of sharing the same fate.”

Church Founders

The first Japanese Protestant Church founded in Yokohama in 1872, was the cradle, as it were, of several outstanding leaders of the early years. This church came into existence one year before the signboards prohibiting Christianity were put away. Within two years the original congregation of eleven had grown to a membership of over one hundred.

Rev. Masayoshi Oshikawa (1849–1928), a man of passionate character and an eloquent speaker, carried on vigorous evangelistic work in the northeastern region of Honshu, first with Niigata, then Sendai as the center. He organized churches related with the Reformed (German) Church in the United States, into strong units for vigorous action in the northeast. At the same time he exerted a wide Christian influence as the principal of the Tohoku Gakuin schools. Buddhists were numerous and strong in Niigata and they often hindered the Christian activities. Once Oshikawa narrowly escaped death when a mob killed his companion, whom they mistook for Oshikawa.

Another leader, who was also a member of the first Protestant Church in Yokohama and who was active in the north, was Rev. Yoichi Honda (1846–1912). Honda founded a church in Hirosaki, his native-place and the castle-town of an influential feudal lord in the north. When Rev. Inge of the Methodist Episcopal Church arrived there, Honda's church joined Inge's denomination. From this a

powerful Methodist movement arose in Japan. Hirosaki was a real stronghold of the newly organized Methodist Church, for it alone sent more than one hundred men and women into the Christian ministry. Honda became the principal of the To-O-Gijuku schools and did pioneer work in the new education in northern Japan. Later he moved to Tokyo and served as principal of various Christian schools, especially as president of Aoyama Gakuin, which was then on the way to becoming one of the bigger Christian higher schools. While he made an important contribution to Christian education, he will ever be remembered as a great church organizer. He succeeded in forming the union of three Methodist branches into one Methodist Church in Japan, and became its first bishop. He was really a giant and led the Methodist Church both in spirit and in organization.

Very soon after the founding of the Yokohama Church, Tokyo became the place where evangelistic activities, both of missionaries and of native leaders, were centered. In 1873 a sister church was organized in Tokyo, according to the principles of the Yokohama Church. Yoshiyasu Ogawa (1831-1912), formerly an elder in the Yokohama Church, was now elected elder under Rev. Thompson, the pastor. In the same year Ogawa went with Okuno through the neighboring towns on an evangelistic tour, the first such tour made by a Japanese. Ogawa was one of the first three ministers ordained in Japan. He became a pastor in two churches other than the one in which he had been elder. He is said to have baptized over one thousand three hundred men and women, an enviable number, to be sure!

In the building up of the United Church (the United Presbyterian Church in Japan), Ibuka, H. Yamamoto, Yuhichi Kumano, N. Tamura, and Oshikawa all co-operated with one another. These influential leaders were all originally members of the Yokohama Church. Of these, two may be regarded as representative, Dr. Ibuka and Rev. Uemura. The life of Dr. Kajinosuke Ibuka (1854-1940) was largely associated with Christian education. He was once pastor of the Kojimachi Church in Tokyo, but after a year's service, he left that church and began to teach in the Presbyterian Theological Seminary. Later he devoted many years to the Meiji Gakuin schools, being their president for thirty years! He was primarily an educator, and as such he was needed for the solid development of the Presbyterian Church in Japan. He showed a broad concern for the Christian youth and student movements, Sunday-School education and other interdenominational and international Christian activities.

The founding and organization of the United Presbyterian Church in Japan was due, more than to any one else, to Rev. Masahisa Uemura (1857-1925), a really great pastor, a man of orthodox theology but of unusually strong character.

Through his evangelistic activities all over Japan—though he was never as eloquent a preacher as Oshikawa—through his organizing ability, and through his personal influence, his church became the most prosperous denomination in Japan. One of the secrets of his success was his power to catch the minds of friends. How many Christian ministers and laymen gratefully look back to him!

The first Protestant church closely connected in spirit with the one in Yokohama was one founded in Kobe in 1874, with Dr. Greene of the American Board (Congregational) as pastor. From among the original members of this church appeared Rev. Matsuyama, who made an unforgettable contribution to the Japanese churches through his work in the translation of the Bible. In Osaka a sister church began a month later. In Kyoto, there were three churches, all established in 1876. It was in Kyoto that Dr. Neeshima established his school, Doshisha.

Dr. Joseph Neeshima (1843-1890) was one of the few leaders who had been trained abroad. He became a Christian in Boston and was educated at Amherst College and Andover Theological Seminary. Returning from the United States in 1874, he succeeded in founding Doshisha as a Christian educational institution in Kyoto, the very center of Buddhism in Japan. More than thirty Christian youth trained by Captain Janes in Kumamoto, came to Kyoto to enter Neeshima's school. Teachers and students of Doshisha and a number of city-people joined the three Kyoto churches. Of the students who graduated from Doshisha, the first to begin evangelistic work in Tokyo was Rev. Hiromichi Kozaki (1856-1938). Kozaki, father of the present Moderator of the Kyodan, became pastor in 1879 of a small church which later grew into one of the greatest churches in Tokyo, the Reinanzaka Church. Rev. Danjo Ebina (1856-1937), who twenty years later was to become the most influential preacher in Tokyo, was first appointed pastor of the small church at Annaka, a humble rural town some seventy miles north of Tokyo. Ebina visited and preached in villages near and far from Annaka, going on foot over hills and fields. Rev. Tsuneteru Miyagawa (1857-1936) was called as pastor of a church in Osaka, which afterward became the most prosperous church in the western part of Japan. These pastors became the three great early leaders of the Kumiai or Congregational Church in Japan. The organizing ability came from Miyagawa, who was the leading spirit of the early Kumiai Church. Kozaki was of a scholarly nature and fought strongly against radicalism in behalf of a progressive orthodoxy. Ebina eventually attracted a congregation of three to four hundred to his church services. His congregation included many professors and students of the Tokyo Imperial University, a hitherto unknown phenomenon in the history of the Protestant Church in Japan. One of the Doshisha graduates went to a country church in Imabari, Shikoku

Island, to make the little town a real center of Christian influence in Shikoku.

An unforgettable figure was Rev. Paul Sawayama (1852-1887), who was baptized in the Evanston Congregational Church when he was a student at Northwestern University, in Evanston, Illinois. On returning to Japan, he became pastor of Naniwa Church in Osaka, preferring this at a starvation-salary to the good position at a high salary offered him by the government. He received ministerial ordination on the day of the founding of the Naniwa Church and was the first Japanese to be ordained in the western part of Japan. He is famous for his earnest prayer-life and his enthusiastic maintenance of the principle of self-support for the church. The influence of Sawayama, in respect both to prayerfulness and self-support, encouraged like-minded people beyond the boundary line of his own denomination.

Translators of the Bible

In the translation of the Bible, the labors of Dr. S.R. Brown, Hepburn, and Rev. Goble must never be forgotten. But it is not correct to say that the Japanese co-operators had little to do with the translation. Translation of the Bible into Japanese had begun before the country was opened to foreigners. However, the early Japanese versions could not vie with the sacred books of Confucianism or Buddhism, with which the average Japanese had long been familiar. As a matter of fact, the early Japanese Christian leaders preferred the Chinese version of the Bible in the beginning.

It was the Japanese, Takayoshi Matsuyama (1846-1915) and Masatsuna Okuno, who set the style, a dignified and beautiful style, and who had a sound sense of the right choice of words suitable to the Christian Scripture. Rev. Masahisa Uemura did an important service by formulating apt Japanese expressions, especially in the Psalms. Rev. Ibuka was also a faithful member of the translation committee. After several decades, it seems difficult to improve upon this early version, if not philologically, at least in its literary style and wording. The Japanese Bible is now esteemed as one of the modern classics, and as such it may maintain its place in Japanese literature.

Christian Apologists

From the beginning there was opposition to Christian evangelism in Japan. But opposition became more and more active as churches began to grow rapidly. Comparatively speaking, incidents were more numerous in the country districts

than in big cities. As already mentioned, Rev. Oshikawa narrowly escaped death in the north. In several places, churches were hit with stones, windows were broken, and meetings were disturbed with drums or other noisy materials. In 1884 a church in a village thirty miles north of Kyoto was burned. This was a year when persecutions were more frequent. In Takahashi, twenty-five miles north of Okayama, one of the few centers of the Christian movement at that time, a mob threw stones into the church, causing much damage. A few years later, when the people erected a new church building, they used these stones as a foundation. One of the larger stones was inscribed with the words, "Persecution Stone," and was kept in the church for many years. Persecutors of Christianity held *Enzetsu-Kai* ("lecture meetings") at various places in order to attack the new religion. In Kyoto, the great center of Buddhism, such opposition was naturally very strong.

But Christians began holding lecture-meetings, or mass-meetings, too—for evangelism as well as for enlightening the common people. At such a rally in 1881, held in a theater in Kyoto, over three thousand persons attended. Osaka and Tokyo held similar meetings and had as large an audience as in Kyoto, at least once or twice. Indeed the mass-meetings were one of the necessities under the circumstances. Eloquent speakers such as Oshikawa, Miyagawa, Ebina, Neeshima, and Kanamori were some of the more outstanding personages in this respect. The important part played by eloquence at that time cannot be too highly estimated.

Books and pamphlets were also published to criticize and attack Christianity. In the government schools, especially in the Tokyo Imperial University, there were strong opponents of Christianity, including a few foreign teachers, who naturally knew western civilization and Christianity better than the Japanese. At a missionary conference held in Osaka in 1883, Dr. J.D. Davis said: "Men, educated in the universities and colleges of Europe and America, both foreign and native, are here among these millions, teaching an atheistic faith and philosophy...Modern materialism and scepticism were taught and sold in the language of the Japanese people from ten to twenty years before the New Testament was ready to be sold."

Against these moves many pamphlets were published by missionaries and native leaders. The first Christian periodical to appear was the *Hichi-Ichi Zappo* ("Weekly News"), published in Kobe in 1875. Although this was a popular religious weekly, it served its own purpose. The publishers, Kenkichi Imamura and Shunkichi Murakami, had the honor of being the first to put forth a Christian weekly in Japan. A more academic and long-lived periodical, *Rikugo Zasshi*

("The Universal Magazine"), was started in Tokyo in 1880. By means of this monthly, Christian leaders could fight against all adversaries, including materialism, scepticism, Buddhism, Confucianism, and so forth. Rev. Kozaki and Rev. Uemura were the first editors of this monthly, while many other outstanding leaders in the Christian circle co-operated with them. They published more popular periodicals later.

The first significant books were those of Uemura and Kozaki. In 1884 Uemura published *Shinri-Ippan* ("Principles of Truth"), the first theological book that came from the pen of any Japanese leader. The chapter headings were as follows: the right approach to religious truth, the existence of God, the relation between God and man, man's spirituality, Jesus Christ, and the relation between science and religion. This was an admirable exposition and a telling apology for Christianity. Two years later, in 1886, Kozaki published *Sei-Kyo-Shinron* ("A New Treatise on Politics and Religion"). It was an original and constructive criticism of Confucianism from the standpoint of Japanese Christianity, defending Christianity as the right and needed religion of the new Japan. These were really timely apologetics.

The first theological turmoil began by the coming of Unitarian missionaries in the same year that saw the publication of Kozaki's book. The conflict became worse by the introduction of more radical historical criticism by German missionaries, one or two years later. This was the time of theological awakening in the Japanese church. Kozaki was the first to make an adequate defence of the position, which he afterward called progressive orthodoxy. But the defence of the Christian standpoint made by Dr. Hajime Onishi (1864-1899), later a professor of the Imperial University, against the materialistic philosophy and rude attacks on Christianity, was really excellent and showed the stature of the Christian intellect in Japan. His powerful articles appeared in the above-mentioned *Rikugo Zasshi* and other academic periodicals. During the reactionary nationalistic period after about 1887, Christian statesmen like Kenkichi Kataoka (1843-1903) and Soroku Ebara (1842-1922) were energetically fighting for true liberty as Christians conceived it. Both were members of the Parliament, and the latter was once the Speaker of the House of Representatives.

Why I Returned to Japan

EMIL BRUNNER

interviewed by JAMES A. SCHERER

(The *Japan Christian Quarterly* salutes the return to Japan of the eminent Swiss theologian, Dr. Emil Brunner, with this interview. Now established at International Christian University as professor of Christian Ethics and Philosophy, Dr. Brunner's introductory lectures on Christian thought and advanced lectures on Existentialism are widely attended by Christian leaders in the Tokyo area. He is the author of a score of works on theology, both popular and technical, some of which have been translated into Japanese. Believing that Dr. Brunner's work will be a formative influence on Japanese Christian thought, particularly in the coming decade, the *Quarterly* takes this opportunity to pose a few pertinent questions about the theologian's plans and intentions.)

Let us begin with a personal question, Dr. Brunner. What induced you to leave your work in Switzerland and join the faculty of ICU?

As you know, Mr. Scherer, this is my second visit to Japan. On my first trip—from October to December in 1949—I was strongly impressed by the potentiality of the Christian mission in Japan and by the strategic cultural importance of the country, not only for the Far East, but for all of Asia. One of the reasons for this is that Japan is the only 100% literate land in the orient. This gives Japan a big advantage over, for example, China and India, and makes Japanese influence seem preponderant in the future for a number of decades—perhaps as long as fifty years. I am not now speaking of the political influence, but of the cultural influence on Asia. I believe that it is important to ask what kind of Japan it is that shall have such an influence. The question then arises, What can Christians contribute to Japan's becoming an influence for Christianity in Asia?

Another aspect of the situation made it urgent for me to come. During the last ten years I have been impressed with the fact that the main problem of our times is totalitarianism, whether it be Nazism, Fascism or Communism. I sense that this is even more the case in Japan than elsewhere, because Japan lacks the strong religious base found in certain other cultures, notably Hindu and Moslem.

There exists in Japan a vacuum which makes the "Either-Or" more acute here than elsewhere—either Christianity, or totalitarianism. This increases the responsibility of the Christian Church for answering the challenge in a constructive way.

What then made me accept the call of ICU was the fact that I could see that what Japanese Christianity is lacking is something which I, in some small way, may be prepared to help with. For what Japanese Christianity lacks is an interpretation of Christianity to the intellectual of this age. By that I mean an interpretation in terms of the Christians' questions about life, including problems such as ethics, culture, education, and so forth. What Japanese Christianity needs, in my judgment, is individuals who are capable of helping to find such an interpretation. In the last twenty years I have done most of my work in this very area. Therefore, when the call came from ICU to undertake such a task in Japan, I felt as though I had been prepared by the Providence of God to help answer it. In summary, I came to ICU because it seemed to me to afford an especially suitable forum for carrying on such activity.

Would you say then that the interpretation of the Christian message is the greatest need in Japan today, theologically speaking?

I would. This need was impressed upon me recently when I happened to meet with a group of university professors and academic leaders. I put this question to them: "What is the greatest need of Japan in the light of Christ?" With one accord they answered: "Interpretation of the gospel in terms of our problems, and of the problems of the day in terms of the gospel." The mutual interpenetration of the problems of everyday life with the message of the gospel, and of the message of the gospel with the problems of everyday life, is a most urgent task, and one in which I have a special interest. My anthropological concern can be best seen, if you will pardon the reference, in three volumes of mine entitled *Justice in the Social Order*, *Man in Revolt*, and *Reason and Revelation*. It was because of this, as I said before, that I heard the voice of God in this call to come to Japan.

In the first volume of your recent "Dogmatics" you indicate that you are interested in the problem of missionary theology. Does what you said about interpretation bear any relationship to missionary theology?

Of course it does. All anthropological problems have a missionary aspect. You can better show Japanese Christians the relevance of Christianity through

such an approach than through preaching. A theological *programme* is needed that will indicate very clearly how Christian faith wrestles with man's problems and gives guidance. I do not mean to suggest that preaching is necessarily ineffective. What I do mean is that preaching cannot normally become effective unless the doors are first opened. Missionary theology, as I conceive it, is the theology of interpreting the life of everyone, and of the nations as well, in terms of the gospel, and interpreting the gospel in terms of these problems. This is what I meant when I spoke about mutual interpenetration in answer to your previous question.

Let us shift the focus slightly and look at the church in Japan. What are your impressions of it at the present moment?

Let me say first, Mr. Scherer, that I do not feel competent to say anything about the church. I do not know Japanese and therefore have no means of gaining an accurate impression. I will say, however, that I am favorably impressed by the growing importance of the National Christian Council in its efforts to meet the real needs of the Japanese situation. Assuming that such progress continues, the future is indeed hopeful.

In some quarters you are accused of embracing the Non-Church Movement in Japan in preference to the organized church. How would you reply to this charge?

I presume this is a reference to what I said about the Non-Church Movement in my recent book, *The Misunderstanding of the Church*. In that volume I stated (in an appendix) my belief that this movement had contributed as much to the spread of Christianity in Japan as the organized church, and I still hold to that belief. It is to be understood this way: I have seen the influence of the first great Japanese evangelist, Uchimura, lasting up to this very moment and acting as a powerful factor in the missionary effort to attract Japanese people to Christianity, particularly the intelligentsia. I believe the movement has succeeded in attracting scores of excellent leaders to Christianity, not in a theoretical way but in such a way as to make them want to have Bible study groups in their own homes. Amongst them I have found some of the best all-round Christians in Japan.

On the other hand, I know the limits of Non-Churchism. These limits have to do with the questions of continuity and group action. As soon as the group

wants to do something concretely it needs organization, that is, it needs something like an institution. That may sound rather strange coming from me, in view of my remarks in *The Misunderstanding of the Church*. What I was concerned to show in that book was not that institutions are wrong in themselves, but rather the fallacy that lies in certain false identifications of the church with historical institutions. No institution should be confused with the true *Ecclesia*. The import of my book was to show what the New Testament Church is—not to solve practical problems.

Having said that, I should like to add that it is my hope to live to see the day when Church and Non-Church work side by side. My own inclination is to try to work with both sides, not with one side against the other. I hope that I shall not be accused of taking sides. To my friends in the Non-Church Movement I say, "Go into the church! Don't withdraw from it." And to my friends in the Church I say, "There is room for the Non-Church Movement in Japan because it points to something very deeply Christian." To both sides I try to emphasize the New Testament reality of the *Ecclesia*. It will be a wonderful day for the Christian movement in Japan when a bridge between the two can be established.

Finally, Dr. Brunner, are you engaged in any major theological writing just now?

There on my desk you see a copy of my latest volume, *Das Ewige als Zukunft und Gegenwart*. The English version, when it appears, will be entitled *The Eternal Hope*, though literally it should read, "The Eternal as Future and Present." Together with the volume on the Church it covers two thirds of the ground of what would be the third volume of my "Dogmatics," that is, everything except the doctrine of the Holy Spirit. Having just finished this volume on eschatology, I have no immediate plans for the future. Probably I shall not complete the third volume of my "Dogmatics" while I am in Japan. For one thing, there will be no time for extensive writing. Moreover, the research facilities here are lacking. I expect that my duties here will occupy most of my attention.

Four Months with Japanese Farm Families

BARBARA BUFFINGTON and GERALD GROOMS

After living for four months with farm families in Japan, we would like to share some of our experience and impressions.

First, let us briefly describe the exchange program that made our visit to Japan possible. The International Farm Youth Exchange Program was started in 1947 when a few far-sighted agricultural leaders realized that there was a need for much better understanding among the people of different nations and that one of the best ways to achieve this understanding might be to exchange farm youth from one country to another—letting them work, play, eat, and sleep with farm families in their new country as a *member* of the family. These leaders felt that if young people could come to understand others at this “grassroots” level, they would have come a long way toward understanding the nations’ people as a whole.

The Exchange began in a small way, but it has been growing rapidly until now it includes the exchange of farm youth between the United States and almost fifty other countries. During 1953 about one hundred fifty young people left the United States to visit other lands, and almost the same number from other lands have visited the United States. Each year there are more applicants than in the previous year.

Qualifications for the U.S. exchangees are as follows: the exchangee must have lived all of his or her life on a farm, have graduated from high school, must be between the ages of 20 and 30, and of mature mental age.

In 1953 two American youth were sent to Japan in exchange for two from Japan. One from Japan was Miss Eto from Oita Prefecture; the other was Mr. Fukui from Yamagata Prefecture. The U.S. exchangees were Miss Barbara Buffington from Kansas, and Mr. Gerald Grooms from Ohio.

As the years roll by, it is becoming more and more apparent that the Exchange is accomplishing its purpose, for the exchangees are learning to understand the people of other countries through living with them at the “grassroots” level.

After living with many farm families—in eight prefectures from the northernmost island to the southernmost island—we have come to know, to respect, and to love the Japanese people. It will be very hard for anyone ever to convince

us that the Japanese people are not the most friendly people in the world. As we went from farm to farm we found everybody we met so friendly that they would do everything possible for us. In fact, many times they sacrificed too much to make us comfortable and to give us gifts as tokens of appreciation.

Many people, especially older farm folks, have told us that it all seemed like a dream—that they could not believe that a young American could actually be living with them. And what was even more astonishing was the fact that the young person living with them actually ate, slept, worked and played side by side with the family members.

One thing that impressed us about many of the Japanese we met is their earnest desire to improve their way of life. The ravages of a long-standing feudalistic system, followed by the destruction of the second World War, seem to have torn this country asunder and left it with few resources, few friends, and with forty million too many people. Now most people, and especially the young people, are searching very hard for ways to improve their living conditions. But in some areas these ambitious folks are being held back by long outdated, but still surviving, feudalistic customs and traditions. Even though a new method of doing something proves to be better than the old way, the old way is still used simply because it is the custom. For example, most farm families cannot afford to consume *sake* or beer, but it is the custom to have an ample supply for when guests come. It is also the custom in parties of government officials to drink *sake* until it runs out their ears. Each person will try, by custom, to pour more *sake* for his friend than the friend pours for him. We think these and similar customs are bad ones. They should be considered by Japan's leaders, weighed, and, we think, eliminated.

The biggest obstacle in the path of better living in Japan is the old paternalistic family system that exists in all parts of the country. The inequality of family members is, it appears to us, the core of the inequality and the "chain of command" situation which exists among all phases of government activity, and in the over-all economy of Japan. In most of the homes we have seen, the father has preference—next comes the oldest son—then the other sons in succession—then the mother, the oldest daughter, and finally the younger daughters. This inequality is caused in part by the old feudalistic carry-over. We believe, too, that the situation would be much different if the people had a good sound faith to follow in building a better family life. We found the Japanese young people very much interested in American dating and marriage customs and very eager to find a new pattern for their family life.

While visiting one farm home for just one evening, we found a pleasant at-

mosphere of equality that had been lacking either partially or completely in all the other places we had been. The folk in that home had become Christians, and the new faith had given them the spark of a new and better life. We are not saying that the Christian religion is the only one that can accomplish this, but we are saying that some faith is essential for the development of better living.

There is one important conclusion which we have reached as a result of our trip throughout Japan. That is, that in spite of differences in customs and ways of doing things, the people here are basically the same as the folks back home. Our agriculture and home-making methods are completely different: we use machines while the Japanese use hand power; we use gas or electric stoves, while they use wood or charcoal for cooking; we build and heat our houses differently; our means of transportation are different, we use cars while they use bicycles; we eat different things, we eat potatoes, while they eat rice; we eat with forks while they eat with chopsticks. There are many other differences in custom and culture. But basically we are all people striving for a better life and towards the creation of a peaceful world.

Conversion to the Christian faith was the climax of a six month visit to the United States and Hawaii for the outstanding boy and girl 4-H Club member of Japan.

Rev. C. P. Goto, minister of Henry Parker Memorial Methodist Church in Kaneohe, island of Oahu, Hawaii, baptized Chiyoko Eto and Toshio Fukui before they returned to Japan. Selected as the first Japanese participants under the International Farm Youth Exchange program, the two youth were both brought up as Buddhists.

Chiyoko Eto lived and worked on two farms in Virginia and Colorado, and Toshio Fukui in Maryland and Oregon. In Hawaii they were assigned to various farms on Oahu and Maui.

Mr. Goto, who officiated at the baptism, says the students were handicapped by language barriers in their first four months on the mainland but through "the kindness of Christian people" came to understand "the Lord and his Kingdom." By the time they arrived in Hawaii, "they had reached the point where they wanted to go home with the new faith and new conviction to make their stay in the United States the memorable event of their lives." — *Concern*

The Postwar Youth of Japan

SABURO NAGAI

(The substance of this address was presented before the Christian Workers' Conference at Tozanso, Gotemba, in September, 1953.)

One of the basic problems of the youth of Japan today is their lack of a sense of security. This is the result of complex factors which have affected their whole life since birth. Any attempt to consider this problem from isolated angles would not lead us to a true understanding of its nature. Here an effort will be made, however, to view this problem of youth through their attitude toward older people and adult authority, and also by observing the difficulties our younger generation now faces in this changing world.

Japanese Youth Do Not Trust Older People

A young man of 23 years of age in Kumamoto voices his feelings as follows: "Adult people can not deceive us again. It is no use for us to trust older people. Such deep-rooted distrust toward prewar adults is becoming almost instinctive in our mind, and makes us view everything they do with suspicious eyes. Our reason tells us that we must stop such an attitude, but we simply can not do away with it; it clings to the marrow of our bones." (The *Asahi Weekly*, Feb. 4, 1951)

To be able to understand such bitter feelings of distrust embraced by our young people toward the older generation, it might be helpful to look into the kind of experiences the youth have gone through before reaching their present ages. Let us focus our attention on our young people of about the age of 20, and try to follow their life history since birth.

In 1931 just before they were born, our nation launched a desperate effort to control Manchuria in order to alleviate our economic crisis. This finally dragged us into a large-scale and prolonged war in China.

In 1936, when our young people were about three years of age, our whole nation was shocked by the uprising of the insurgent army in Tokyo, in which many leading liberal statesmen were killed.

In 1941, during their second year of elementary school, the long drawn-out and desperate warfare in China developed into the Pacific War. Those war years overlapped with their six years in elementary school. Many of them who lived in cities were separated from their homes with little hope of reunion and sent out to rural areas, where living was extremely hard. The lack of food stunted their physical growth, while rigid regimentation by the militarist government forced them to believe in the ultimate victory of this country. They were taught to hate our erstwhile enemies. At the close of the war, intensified air-raids deprived many of them of their homes and families. They witnessed many other aspects of the horrible destruction caused by bombing.

When unconditional surrender ended the war in 1945, they were about 12, and probably in the first year of middle school. Their lessons were often given out-of-doors, due to an acute shortage of classrooms. Even when they were fortunate enough to have classrooms, they were virtually studying out-of-doors, because most of the windows were broken and there was no prospect of replacing them even in the northern areas, where winter is severe. With the coming of the occupation forces, the students made the strange discovery that the enemies of yesterday were friendly and likable human beings, not devils. They learned to greet them with "Hello" and "Good-bye," a greeting often reciprocated by bars of chocolate. But their ability to adjust to the new situation was strained to the extreme, when a radical educational reform was introduced, through the efforts of the Allied Forces. Familiar school subjects such as Japanese history and ethics were discarded, and teachers refrained from discipline of any sort, leaving pupils to behave as they pleased. At the same time the introduction of co-education caught our young people and teachers quite unprepared. Outside their schools they saw more confusion. Homeless children filled streets, parks, and railway stations. Black markets, stealing, fighting and killing were common everywhere. The food situation was so bad that they felt most hungry right after meals, since their whetted appetites were only partially satisfied. They now saw communists, formerly suppressed with heavy punishment, openly parading the streets of their cities with red banners and placards, with glaring cartoons and slogans, often ridiculing even their once-sacred Emperor. These leaders were the heroes of the day and the emancipators of the oppressed people.

Our youth were about 14 when they welcomed the proclamation of the new Constitution in May, 1947. They were told most enthusiastically by their teachers and parents, that this Constitution would ensure their complete liberty, and that our nation would fight no more wars. They rejoiced with the grown-up people

that war, which had caused so much misery to many of them, would not threaten them in the future. They were proud of their nation, because she had discarded her army and navy for all time. Peaceful Japan and a cultural nation were the lively topics of those days.

However, the nation faced the threat of war again, in June, 1950, when the fighting started in Korea. With this threat the atmosphere of our country began to shift in an unexpected direction. Our young people, who had now reached the critical age of 17 or 18, were completely bewildered by this situation. Also, they were deeply concerned when the Police Reserve Forces were inaugurated on August 10, and the rearming of our nation became the subject of serious discussion among thoughtful people.

The much-awaited Peace Treaty was signed and put into effect in April, 1951, but here again our youth found quite strange things happening. Instead of expressions of friendship and goodwill, severe words of criticism were now spoken against American soldiers staying in our country. At the beginning of the occupation the Americans were our welcome emancipators. Everything good was associated with them. But the tide had somehow been reversed. Now it appeared that everything bad in our life was ascribed to the American army staying in Japan. Sufferings of school children around army and naval bases resulting from low moral conditions, often made more offensive in the Japanese eyes by the differences in cultural patterns, and the disturbances from the terrific roar of jet-planes, were discussed with considerable heat everywhere. The young people often heard impatient cries of "Americans, go home!" addressed to their friends of yesterday. Enactment of the Anti-Subversive Law in 1952 was regarded by many of our youth, now at the end of their teens, as a possible prelude to the return of more rigid control of our civil liberty by the government. More people were now becoming cautious about expressing their views on peace problems, since ardent advocates of peace were often mistaken for communists.

Honest and sincere efforts by the adult people to restore our defeated Japan to the good old days of national glory and solidarity struck many of our young people, who cherish no longing for the past, as retrogressive, encroaching upon their newly-gained freedom and human rights. As a result, they were often driven to persistent and heated resistance against any form of adult control.

Such is the background of our postwar youth. This succession of hardships, disillusionments, and frustrations, so bitterly experienced by our youth in their formative years, has developed in them a strong and deep-rooted distrust toward older people. It has also developed in many of them a set of solitary attitudes, which is partly defensive, and partly aloofness toward adult people. Even when

the younger and older generations are working closely toward a common end, they are separated by an almost impenetrable wall whose existence startles us. When such separation exists between the generations, transmission of mature experience and sense of values from the older generation to the younger is very difficult.

In spite of, or rather because of, such an unwholesome rift, the members of the younger generation feel a deep need to find adult people whom they can confidently trust. In an essay "My Two Wishes," which won the first prize in a contest recently conducted by the *Yomiuri* newspaper, Mr. Yuichi Sasaki, a young man of 26, in Miyagi Prefecture, writes concerning one of his wishes as follows: "I seek older people, with whom we can have intimate talk lying on the grass by the rice field, or by the fireside. I seek such honest soul of grown-up people." (The *Yomiuri*, July 29, 1953)

Japanese Youth Do Not Recognize the Authority of Elders

This is closely related to the first point stated above. Goodwin Watson pointed out that this rejection of the authority of elders was one of the characteristics of European youth after World War I (*Youth after Conflict*, 1947, p. 19), so it may be a common phenomenon after any war, which is invariably accompanied by exploitation and neglect of youth by adults. There are, however, at least two causes which have made this problem particularly acute in Japan.

First, we lost the war, which had been undertaken and fought by the older generation. In the eyes of the younger generation, their elders failed to fulfill their promises. The young people can not lightly forget the slogan often repeated during the war, *Hoshigarimasen katsu madewa* ("We do not want it till we win"). Many were denied even the minimum requirements for daily life, in hopes of winning the war.

Secondly, the effect of democratization has developed in the younger generation a new sense of the value of human personality and a quite different set of attitudes. The democratization of a feudalistic country may be effected by breaking down well-knit systems of authority based on feudalism. The first endeavor in our country, however, was evidently directed to school children and youth, with their homes and adult societies left almost untouched. While a new concept of democratic living was not yet fully developed in their minds, youth tended to discredit everything traditional. This caused a great deal of conflict in their home and community life. Mr. Soichi Morita writes in his "Family Tension Study" that conflicts between housewives and their mothers-in-law which had been traditional in many homes, while still unresolved, receded in significance

before the mounting intensity of conflicts between the older and younger generations. (*Shakai-teki Kincho no Kenkyu*, Yuhi-Kaku Publishing Co. 1953, p. 58)

A high school boy in Tokyo states his position as follows: "We are seeking objects to which we can pay due respect. We wish we could respect our parents. While older people could live in their younger days with a definite ideal image of man, exemplified in great men and philosophers, our objects of respect are quite unstable and always shifting." (*Asahi* newspaper, August 1, 1953)

In a survey recently conducted by the National Research Institute of Education, in which about 50,000 working youth (16-26 years of age) throughout Japan were interviewed, many young people, in answer to the question, "Have you ever read the Bible, Buddhist scriptures, biographies of religious leaders or other books of religion?" said that they had read the Bible.

A careful observer may see from the above, that these young people are seeking some authority which they can recognize and accept. The inability of many to find it is one of the causes of their deep feeling of insecurity.

Japanese Youth Do Not Have Clear Objectives

Young people are often criticized because they seem to lack definite objectives in life, and to be living only for the present. Finding one's life objectives is no easy task for any serious-minded youth, but for the youth of Japan, it is especially difficult. They do not value the authority of adults, nor trust their counsel. Moreover, they are in the midst of radical changes in social life. To make matters worse, the whole country is living under extremely precarious economic conditions.

The generally accepted concept of the rural population in Japan has been that it is stable and closely bound to the soil. However, in the survey referred to above, a different pattern of life is revealed. Our rural youth are classified according to the following types or patterns:

a. *Lodging type*: Found in rural villages near big cities or industrial centers, these young people find employment in cities. The villages provide only sleeping quarters for them.

b. *Hanger-on type*: Due to the difficulty of obtaining employment within or outside the villages, these youth are kept in the villages to the limit of economic capacity.

c. *Seasonal outside employment type*: The young men and boys in these villages get employment outside the village only during certain seasons of the

year. Aside from such seasonal employment, they remain in their villages as type "b."

d. *Emigrant type*: A large percentage of village youth seek employment outside their villages on a more or less long-term basis.

e. *City type*: These young people are given employment by the development in their area of multiple kinds of industries which often attract youth from neighboring villages.

f. *Self-supporting type*: These youth are absorbed into the agriculture or other native industries of their towns or villages. The percentage of the towns or villages which afford such type of life for their youth is very low throughout Japan.

None of these types is stable in itself, and any slight changes in economic life may shift it to a worse or to a better type. We can safely infer that the life pattern of our city youth is even more precarious. Throughout the country our youth are striving under such difficult circumstances to find their life objectives.

To resolve such insecurity in our youth, close co-operation based on full mutual understanding between older and younger generations must be attained. This close co-operation, however, is made still more difficult by the two major international influences under which our nation is destined to live. The impacts of Soviet Communism and of American democracy tend to widen this gap between the generations. The communists' efforts are almost always directed mainly to the younger generation, while American policies reach us in forms which are more acceptable to our mature generation, who have more or less established their economic standing. The issues of rearmament and peace, for example, well illustrate this point.

In spite of such difficulties under which our youth are struggling, we can not overlook the tremendous youthful zeal with which they are beginning to assert themselves, as free citizens of a democratic nation. Our democratic education is producing a new kind of younger generation, probably unprecedented in our history in their dynamic potentialities. Should we not listen to Karl Mannheim when he says, "The dynamic societies which want to make a new start, whatever their social or political philosophy may be, will rely mainly upon the co-operation of youth"? (*Diagnosis of Our Time*, p. 33)

By giving our young people definite and positive roles to assume in their communities, we can help them to resolve their deep sense of insecurity, and we can also win them.

J-3¹/₂s Next?

EVERETT KLEINJANS

I met J-3s for the first time in 1951, when I first came to Japan. Since their work, like mine, was to teach English, I became particularly interested in their situation. I soon learned that they had many ideas on problems of missionary work and on problems relating to their own program, but many of them felt that their ideas would never carry much weight because they would never be given a hearing. Feeling that they do have something to contribute out of their short-term experience in Japan, I decided to make a survey, in which these fellow missionaries would have an opportunity to air, and to share, their views.

By means of a questionnaire, I sought answers to such questions as the following:

What courses have you had in—education, linguistics, the teaching of English, Bible, church history, missions, phonetics?

What are you now doing (or, in the case of a J-3 who has already returned to the United States, what did you do) in Japan?

What stimulus brought you to Japan?

How did you expect to accomplish your purpose?

How were you recruited? Were you told specifically what you would be doing?

Were your hopes and recruiting promises realized? In what way?

Do you feel that it would have been better to have received additional training before you came? (Please take into consideration the additional cost to your board, and thus to the whole mission program.)

Do you expect to (have you decided to) come back to Japan as a permanently appointed missionary? Why?

How could the mission program be improved? The J-3 program?

Out of 119 questionnaires sent out, I received forty-seven replies. Some replies were expanded onto an additional sheet or two of paper; the ideas were carefully thought-out. I therefore feel that this represents a rather good cross-section of J-3 opinion.

By and large, the mission program itself was not severely criticized; in fact,

many fine things were said about it. However, in three areas, many J-3s felt that there could be improvement: (1) the style of living of the missionary should conform more nearly to Japanese standards; (2) the missionary should be more proficient in the Japanese language; and (3) there should be a closer identification with Japanese friends. Much has already been written about these problems, so I will not discuss them at length here. All of us, I am sure, feel our limitations at these points, but we would do well to accept the criticism of the J-3s and to work harder for a solution.

The keenest insights expressed in the replies were in the evaluation of the J-3 program itself. The suggestions centered in three main areas: recruitment, training and work. Let us begin with recruitment. Some J-3s felt that there should be "better screening of the candidates to test the soundness of their Christian faith and their willingness to spread it." "I think it is very important to select missionaries with care, as much depends on their personalities and their general attitude toward people."

The J-3 program needs to be better publicized. In many areas where these people come from, the program is hardly known. "In Missouri and Wyoming I found it unknown," says one. Good publicity would likely result in more candidates from which the boards could choose more carefully. Recruitment should be made earlier in the lives of potential candidates. Many J-3s feel that if they had been recruited during their earlier years in college they could have prepared themselves better for the work. This leads us to the matter of the J-3's training.

"I am sure," says one J-3, "that most of us English teachers waste too much of our own time and that of our students by not taking advantage of the 'scientific' methods of teaching English as a foreign language." Another writes: "J-3s might be given a three-fourths teaching load during the first few months or a year in Japan, and be encouraged to get as much language as possible.... This, I feel, would enrich both the J-3's experience and his usefulness, and it would help to alleviate his feeling of frustration from being in such a new and strange situation." Another J-3 expresses this opinion: "I wish that we J-3s had had more instruction in how to put across Christianity. Several times I have brought a student up to a certain point, and can't make him take that last step.... I don't know what to say to him. Others have said the same thing." These three statements sum up the three areas in which J-3s feel most keenly the lack of training. Replies to other questions in the questionnaire also suggest this lack of training. Of the 47 persons who responded, only three had had a course in the teaching of English, and of these three, only one had had training in the teaching of English as a foreign language. Many of them had the short course given at the

out-going missionaries' conference, but they felt it was inadequate. Thirty-three persons had had some formal course in Bible, thirteen had had a course in church history, and four, a course in missions. Generally, there was a direct correlation between the number of Bible courses taken and the clarity with which the person stated his purpose in coming to Japan. The majority felt that more training in Japanese and in English teaching methods are a must, while a sizable minority expressed the same need with regard to knowledge of the Bible.

With regard to their work, the J-3s have several suggestions. They are critical of the way in which they were introduced to their work. A week or two after they arrived, with no knowledge of Japanese and little knowledge of how to begin teaching, they were thrown abruptly into a classroom situation. One J-3 suggests "letting the new J-3 have a few days to visit the classes of the older instructors. Thus the J-3 could see some working ideas and build his teaching methods around them instead of having to start from the beginning and experiment too much. Now I know that we had some good ideas thrown at us at Hartford, but I feel that if we could see a demonstration, it would help . . . I don't like the idea of coming out here and within five days or so being thrown into a schedule of eighteen hours of teaching, which is increased even more after a few months." Another suggestion is that "the J-3 be under the close supervision of the regular missionary teacher who has had a good course in English teaching and methods and whose major subject in college was English."

Another problem was brought up in connection with the teaching of English. Although some felt that English teaching did not limit them and that "we are only limited by our own ideas and desires," others expressed ideas similar to this one: "Some of us . . . feel that we would like a little more religious work in combination with our English teaching." The problem and the challenge for the missionary English teacher were put into other, perhaps sharper, words by two other persons. "For myself," said one, "I would appreciate having a clearer picture of the significance of teaching English. How does it relate to the Kingdom of God?" The other person "felt strongly that the mission boards must recruit full-time missionaries who will find in the teaching of English and in being a missionary in a school their missionary vocation."

Several persons expressed a problem in the relationship of J-3s to other missionaries. "Just where does the J-3 stand?" asks one. "He is not really a missionary. He is not *really* an English teacher." Another J-3 thought there should be a program "wherein the young person would agree to look, think, observe for a given period of time and then know that at the end of that time he would be heard in a way that would have meaning for all the missionaries . . .

Then we might achieve a sense of working together rather than a sort of cleavage as we have almost had in the past." Still another suggests that "one improvement might be for regular missionaries to take time for 'bull sessions' with J-3s, maybe on a free evening when neither has to worry about a meeting of some sort. Then, as friendships form, ideas can be shared in an atmosphere of acceptance, faith can be enriched, and daily tasks be made significant.... But whatever the method, some provision should be made to ensure that J-3s are not compelled to 'go it alone.'"

These then are various suggestions which these young people have made for the betterment of their own program. What should we do about them? It seems to me that we should listen to their ideas and then do all in our power to give them the training and help which they need and desire. One very practical help would be to increase their length of service to three and one half years: make them "J-3¹/₂s." Since most of them come to Japan in September, they begin their teaching in the middle of a school term and, as stated above, after being here only a few days. They could spend the time from their arrival until the following April studying the Japanese language, English teaching methods and Bible. This would have the double advantage of giving them the training and orientation which they need and of coordinating their teaching time with the schedule of the school in which they will serve. If it could be arranged, International Christian University would be an ideal place for them to gain this training, for ICU offers an intensive course in Japanese as well as a course in English teaching methods. With such preparation, our J-3 colleagues would be able to make a much more significant contribution to the work here and they would find greater enjoyment in doing it. Moreover, the cost of such training should be rather minimal.

All this assumes, of course, that the J-3 program will continue. Is it worth while? Floyd Shacklock, writing in the 1951 summer issue of the *Japan Christian Quarterly*, concluded that "there is a place for such missionaries." Most of the young people who replied to our questionnaire felt that, although the J-3 program needs to be improved, it is worthwhile and it fulfilled their hopes. One young man put it this way: "The J-3 program has shown youth that there is a need for young people....to do a dedicated piece of work. In this respect it has succeeded. The J-3 program need not do more than introduce young people to missions—to the youth of other lands—to the world—to God."

The Dialectic of the World Christian Mission

CHARLES IGLEHART

This is a rather high-sounding title, and it is our hope that it is not entirely inappropriate to the field of change and development in Christian thought and attitude which we shall be observing and which we believe is perhaps more clearly seen in the World Christian Mission. However, it is not our intention to call on Hegel or Marx to be our interpreter through an abstract approach, but like Bunyan to undertake the more modest role of narrating the main course of a pilgrimage along which life moves an individual missionary in the pursuit of his vocation and setting up a few marking boards along the way.

Thesis

The world mission presses on this person as a summons to gather up all his Christian resources, and in one supreme outthrust to offer them to anyone, everyone, anywhere in the world. What are these resources, which he is to offer? First of all, they lie in the field of religious experience; a fresh, vivid and impelling sense of God. Secondly, their content takes the form of whatever particular training and nurture Pilgrim has already received. It is one or another pattern made up of the elements of the classic Mythos of Christianity, what we are coming to call the Event—God's preparation through the Old Testament period, His coming in Christ as incarnate, His working out of man's salvation through the cross and resurrection, His founding of the church, His giving of the Spirit, His projection of the Kingdom through the ages, and His promise of life everlasting. The Christian Church is the unquestioned vehicle of this Gospel.

Before he sets out on this lifework our pilgrim will probably have gone through a narrow wicket gate of decision, and with much agony he has struggled with his burdens until he could throw them off and get through. So it is as

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something of an athlete that he sets forth, filled with joy and confident certainty to give his witness to the world.

His assurance is buttressed by several undefined but pervasive working assumptions common to his background at home. One is that religion means Christianity. Actually it usually means his own kind in his local church or denomination. If he is a Protestant, in progressive circles of invalidity lie the other communions, with the Roman Catholics usually ruled out. The few scattered Jews scarcely come into his religious thinking, and beyond that there is nothing at all.

Another working assumption is that the church is an important institution, not only possessing authority over society, but in its very nature different from all others. It is sacred, or he may even say supernatural, and when it speaks men listen. Evangelism means awakening the conscience of those who already understand Christianity and admit its claims.

Another assumption is that the world he is leaving is one of light, and the one to which he is going is darkness and pretty much of a vacuum from which the people are crying to be delivered. To a considerable degree he identifies the enlightenment, the welfare, and even the wealth of his world with the blessings of Christianity, and the assumed hopelessness of the darkened nations with the error of their religions. (We are tempted here to stop to observe the current variants of this hypothesis in the associating of democratic political institutions with Christianity, or freedom, or "a tolerable justice," or the national interests, even to the extent of war and the use of the hydrogen bomb. But our pilgrim has gone ahead and we must hurry to catch up.)

Antithesis

The pilgrim reaches his field, and a new world opens. What a world of differences it is! All his senses—of sight and sound and smell—are keyed to concert pitch to register these differences, till he turns in at night in a state of fascinated exhaustion. Where there are similarities they pass unnoticed, taken for granted. It is the contrasts that etch themselves on mind and imagination, and fill his notebooks.

He notes the depressed condition of the people, their poverty, illiteracy, ill-health, bad sanitation, the poor roads, lack of schools, primitive industries, provincialisms, tribal traits and a whole blend of characteristics that he sets over against a Christian civilization, never realizing that this kind of a world was just the sort to which our Lord belonged—not necessarily pagan nor uncivilized, but

merely ancient or perhaps mediaeval.

Into this new framework of antithesis the religious life of the people fits. And it is forced upon him from several angles. One is that of common sense observation. He can see on every hand religious practices that are sheer ignorant superstition. Others are crude, and meaningless. Still others offend the moral sense. Village festivals have their vulgarities and around the great city temples there is carousing and even prostitution.

His conviction of the error of non-Christian religions may be confirmed by early contacts with students, who have no use for the faith of their grandmothers. Some of them are "emancipated" and will have no use for Christianity either. They want only to learn English to help get them to the Western Paradise. But others earnestly seek a better faith. They too will stress the negative elements in the old systems, and he most naturally will, up to the measure of his limited knowledge, construct his apologetic on the failures of these systems.

Within the fellowship of the native church to which he belongs this same attitude prevails. He is constantly astonished to note how little the second and third generation Christians know about the religion of their forefathers, but they all agree that when the first of the line came into the Christian faith he had to cross the great divide. In some countries, and somewhere in most countries, there are still in the churches first-generation converts, living witnesses to the cost of tearing oneself from one religious community to enter another. They nearly always are offended by any suggestion of religious rapprochement with old non-Christian faiths.

The Christian Church, he finds, is small in numbers, and it has its back to the wall. Often its only safety from pressure and opposition lies in accepting a non-influential role. The moment it shows undue growth or activity some trouble appears on the horizon, and it is usually traceable to an entrenched traditional religious force. So, often from bitter experience, he comes to view these systems as set over against the church and the Christian religion itself: as the enemies of true religion.

Now the time has come to write his quarterly report letter to the home church. From his notebooks and from his genuine experience he drafts it. First the frame of strangeness, illustrated by striking anecdotes. Then the dark background of the people at large and, at least by implication, of the old religious institutions. Then the warm, intimate picture of the Christian fellowship. It closes with a touching report of a conversation with an inquirer, or describes some saintly individual in the church, and asks for prayers and support.

Synthesis

Without any abrupt change, the early impressions and attitudes continue through the next few busy years, but they are gradually modified by experience by the time furlough brings our missionary home. Here a disconcerting experience grows upon him. After the first delirious joy of the homecoming is past he begins to organize his impressions and finds himself doing just what he did overseas, exposing the sensitive surface of his mind and heart to the world of new sensations. But nothing is simple any longer because there is a double frame of reference now, a new stereoscopic depth that comes from seeing with two eyes. He has to add the element of interpretation and of appraisal to his observations, both of the world to which he has returned, and of the one from which he has come.

He sometimes feels like an alien to both worlds; he is expected by each to belong loyally only to it and yet he must belong to the other as well. It is within the church itself that he feels most acutely the tensions of his position. Here the old assumptions go on unchanged, but now he knows them to be largely untrue. As he goes about speaking in the churches he tests out his various materials and learns what will be well received. The address everyone will want and expect will be of the same pattern as his earlier report letters. Stories of piquant strangeness, or of courageous adventure. A picture of human depravity and need in the mass, reference to the error of the old faiths, concentration on the life within the Christian fellowship, and some impressive story of Christian achievement or sacrifice.

If he meets the expectation at this level, he warms the emotions of the hearers, encourages their continued support and leaves them believing that Christianity is the only real religion, that people are fleeing from the darkness of their old faiths to the light of the Christian Church, that this church is large and influential, and is made up in the main of saints and potential martyrs. The person who introduced him drew an exaggerated picture of what he had accomplished, and at the end of the service told the congregation that if we had only sent more missionaries there need have been no war with Japan, or Communist seizure of China, or civil war in India. He is a visitor, and he has only one short half hour. Will it be gratuitous to use some of it in warning an unaware people of the dark shadows he now so clearly sees in his own and their own world, sins vastly more fateful because more powerful than those of his "heathen"? Whatever he does he will be unsatisfied, for he now walks along a line striving

to be on both sides at once, and that makes a pilgrim leg-weary. The thing that sends him to bed with a tight band about an aching skull is no longer the pure strangeness of that world. It is the admixture of strangeness and familiarity, of difference and identity, whether in the field of moral achievement and failure, or of spiritual truth and error, that now haunts him.

He finds time for some study, and goes to the books to get orientation regarding a true formulation of his growing Christian faith, and also regarding the proper attitude toward the other religious systems. As he reads the current treatments of Christian doctrine, he has the uneasy feeling that there is among the thinkers hardly any more awareness of the new day and the open world than among the unthinking rank and file in the churches. The ablest theological minds are concerning themselves with the rediscovery of forgotten emphases in the Christian tradition, picking up the partly lost trail of now this and now that leader of the past. But few new insights appear, and almost no intimations of any new departures of thought. The disputations between leaders of the varying schools go on, but all alike seem virtually unaware of the the portentous fact that the majority of the human race always have lived and still do live on spiritual resources drawn from springs other than those of the Hebrew-Christian revelation. Our pilgrim, who is not a trained theologian at all, wonders what would happen to Christian theology if that one fact were genuinely admitted to the inner circle of its working presuppositions. Would its shelves be largely cleared to make way for a new literature in which the meaning of the Christian religion would be sought in terms of truth that commends itself to a world, much of which has heard Christianity expounded in its traditional thought patterns for centuries and still is not attracted to it as Good News?

Next, our pilgrim turns to the writers on the subject of the world's religions. He dips into the anthropologist's books, though they are somewhat in disrepute among the theologians. They are rather irritating, too, in their cool detachment from ethical judgments and preoccupation with research. Next come the writers in the field of the history of religions, some of them equally unconcerned with the dynamics of the religious life, though even as commentators they do throw light on his problems. At least he begins to see the other systems in some perspective of their immense weight and responsibility.

Now he reaches the writers who deal with the non-Christian faiths from the standpoint of Christian theology—not a very large group, and quite widely divergent in their views. But nearly all agree in this: that Christianity is to be treated as in a class by itself. Some give a theological justification for the all-light-versus-all-darkness theory. Christianity is God's revelation; the other faiths

are man's striving. Furthermore, the very self-deception of these man-made towers of Babel makes them worse than the flat plain of irreligion. Others carry this theme on; yes, there are lights among these other faiths, but they are treacherous, misleading mirages that lead to destruction. They are of the Evil One, or at the least "demonic."

Our pilgrim comes upon others who know a good deal about the other faiths and are aware that they must be dealt with with a little less condescension or bias, but even these writers usually lay down a formula of classification which wins the case at the start. Here, for instance, is a very competent work by a scholar who well knows from firsthand experience the world of Islam. He sets our Christian revelation over against the rest of the religions by naming it "Biblical Realism" and calling the others "Ethnic Idealism." This makes it possible to dismiss all the religious systems of the world at a single stroke. But Pilgrim wonders whether there is any such sharp line. Even he knows that Mohammedanism is not ethnic and has much contempt for idealism. It has an earthy founder and history, enshrined in a canon as inflexible as ours. And how about the Jews, and their Biblical realism? he asks.

So the studies go on, almost all of them from the standpoint of "Comparative Religion," with the conclusions really drawn by theological requirements before the data are genuinely weighed. Thus, whether by definition or by the unilateral postulate of unassailable superiority, the Christian faith is put behind a wall of exclusiveness that would keep all other faiths out even if they wished to go in.

A Scriptural basis for this is found in certain verses, selectively chosen, and the same few used over and over again, passing by others which have quite another emphasis. These exclusive claims do not stop with the original Christian tradition; they are made to cover the Church and uniqueness in human society. Pilgrim has long felt that, if God's salvation is channeled only through the church, then it is quite logical to concentrate it through the medium of priests, and, through the sacred wafer, communicate it to believers, in the classical Roman tradition. But he cannot conceive of the Father of the Lord Jesus Christ as being such a God, and he cannot see how any church would desire to rest on any foundation that excludes others, even Christians. He finds some groups worshipping with open doors and he rejoices at that, but all too many separate themselves from their brethren either by doctrinal elimination or by ecclesiastical exclusion. And all agree upon the principle of mutual exclusiveness for those of non-Christian faith, symbolized by the rite of baptism and the other sacraments. To all enquirers they feel we must say: "Come ye out, and be ye separate." But all these absolutist claims go along with the distressing fact that the church

cannot in any recognizable degree make good on them. Certain groups within some churches are the first to blame the church for its divisiveness, its self-righteousness, and its impotence to purify society or lead the way through the morass of troubles of today's world.

Yet this exercise of moral judgment never is allowed to set the note for any radically new or less pretentious interpretation of the nature of the Christian Church or of its place in the long purposes of God, so the totalitarian claims stand. This disturbs our pilgrim deeply. He keeps his own counsel, for fear of having hurled at him the final word of damning accusation—Syncretism. But he has long thoughts. Why this grudging and churlish attitude? Why such solicitude for the glory of God and such jealous guarding of the premises by the protectors of the Christian tradition and the church? At no point does this attitude remind him of Jesus or his teachings or his way of dealing with life's situations, but rather it reminds him much more of the Pharisees. Yet it is Jesus who is the Founder of the faith, not they. Can it be, he asks, that what we Christians, albeit unconsciously, are really solicitous about is our own faith and church, and that it is fear or vanity or ambition that makes us build our system to fit our own central interest?

Our pilgrim goes back to his work across the world perplexed, but not cast down. The thing is far more complex than folks at home realize, but there will be a way through, and he proposes to open his mind and heart till he finds his way. He makes a code for himself. First, he will be honest, and he will try to be a good sport. He will judge non-Christians and Christians, Christianity and the other religious systems by the same canons of appraisal. If he is recording ideals and claims, he will mark them as such, and if it is actual performance it will be measured on that plane. The two must not be confused unfairly. If anything, he will follow the mote and beam philosophy as a corrective to his natural bias. Next, he will seek out and face facts without fear or fuzziness, no matter where they lead. Then he proposes to look for goodness wherever he can, and make friends with as many people of other faiths as possible. The ground work will be respect, and then—it may be later—true appreciation will come.

Thus prepared, he goes back, and step by step comes to a recognition of the power of religion in the lives of the people at large. Not only is there an immense reservoir of true character among multitudes of common folk, but in the making of this character it is clear that religion had a large place. It permeates their community customs, it is central in their homes, and with many it lies deep in their experience. What can this be but God dealing with his children?

The great systems, too, prove to have many striking parallels with historic

Christianity. They have their Mythos, their Event, with the ethnic preparation, the Founder; then usually some outstanding disciple who has elevated the tradition and started to construct the mythos. They have the early community which has produced the writings that are canonized into Scriptures, the thinkers who have formulated the beliefs of orthodoxy, they have an ongoing fellowship in society and some sense of mission for their world.

Pilgrim reasons that if he denies to them the claim to a valid revelation of God or inspiration for their scriptures or a place in the purposes of God, he surely must give them the right to deny these same things to Christians, for these claims by their nature all lie in the plane of faith and cannot be objectively demonstrated.

As he makes more friends among the thoughtful people of other faiths, he comes to realize how earnestly they are endeavoring to correct the shortcomings in their own systems, what high ethical goals some of them have, and how ready they often are to receive new light if it is offered in humility and kindness. Pilgrim puts that down to their credit and thinks that in this readiness may lie their hope of coming into the modern world with new life. And he wonders why it should be reckoned for righteousness among Christians never to expect anyone outside our circle to add to our knowledge of God, but always to look for new light from our own history alone. Is this a sign of youth or of senility? he asks.

So the years go, and the journey leads on. Pilgrim does not see the distant scene nor is he competent to chart all its course, but every year makes him more sure of the presence of God. The Lord Jesus is more truly lord over his life every year he lives. He has the Bible and, thank God, he can read and select and feed upon it as he will. With the experience of the years he is less and less interested in controversy, and finds it less and less edifying to stake out spiritual claims by erecting boundary fences or fighting off trespassers. He begins to practice the great affirmations without trying to prove them through any denyings. He wants to learn to draw the portrait of the reality of God in Christ by focusing on his wondrous features, and needing no dark background or frame of exclusion to enhance them. He loves the church, he is sure more than ever, though he has no disposition to confuse the human carrier with the precious treasure it bears. In the fellowship of worship he finds his life, though he would not know on what basis to rule out anyone who desires to be in it.

Thesis

All this is unconventional. It somewhat departs from the well-worn road of tradition. But Pilgrim is quite sure he must be on the right path, for the more open it is and the more crowded by the common people of the world, the more clear is the conviction that this is the one our Lord trod. Going back again and again to the Gospel records, our pilgrim finds Jesus meeting life with so clear a sense of direction that the light from his example shines brightly on the way. Indeed the Lord himself seems to be a companion of the road. On this road one does not go by a pocket map, but by the stars; not by a private moonbeam falling at his feet and leaving all else in darkness—but by the full noonday sun. The polar axis of the universe sets the course. One lives by the universals. And the way leads to God as Jesus knew Him. Every year Pilgrim has a keener zest to give a witness to his faith. He has found, he believes, a key to this path of certainty above the lesser uncertainties, to the unity and harmony above the tensions. He thinks it lies in putting personal relations at the center of reality, human or divine. Jesus is a person through and through, and anything that makes that unreal must be in error. At the level of personal relations some of the knottiest theological problems disappear. Is Christianity unique? At the personal level it is, though nowhere else. Every living person is made unique by God; His one creation which can not be mingled with another is personality. Jesus is himself and can never be confused with another. And therefore the faith that rests on Jesus' experience of God carries its own imperishable identity. But that does not deny uniqueness to other revealers of God; it rather establishes their uniqueness for mutual enrichment. That seems to be God's way.

Incarnation takes on for Pilgrim vastly larger meaning when he thinks of a personal Father dwelling in Jesus. The Holy Spirit does just that because he is personal and so are human children. At this level inspiration has meaning. And revelation? There are immeasurable degrees but wherever God touches a human life there is divine revelation. God is a person, a Father whose concern is with every living creature. Pilgrim no longer tries to understand God by an analysis of His attributes, by balancing His judgment against His mercy or by attributing to His will qualities one would not expect in a good person. Pilgrim keeps on believing that God is as Jesus portrayed Him in the story of the Prodigal Son; and he finds no explanation of how God deals with the tragedy of man's sin so satisfying as this which places the suffering over its guilt. The power to forgive and the joy of restoration all originate in the Father's heart.

And the most difficult problems of human relations, large or small, are met increasingly without ambiguity by some word or deed of Jesus, culminating in his picture of the Good Samaritan, and ending in his own vicarious suffering and death. Love is the law of life, and whatsoever is of love is of God. So, although Pilgrim realizes that he knows only in part, and can prophesy only in part, and that he sees but as in a glass dimly; yet of this he is sure, that "now abide faith, hope and love, and the greatest of these is love."

Some mountains have been climbed. More splendid ones lie ahead limned against tomorrow's sky. What other pilgrims may be on them, moving by what paths or under what leaders, Pilgrim cannot tell. He feels sure of this, though, that all will find a welcome when they reach the Father's threshold and that Christ has light for every one. He hopes that in the band of Christian pilgrims coming after him there may be those who will so frame his faith into adequate thought forms, as to keep loyalty to the old tradition while ever opening out to new truth, and will so shape the Christian fellowship that it may be a suitable community for all personal relationships, that through it and on out beyond it to the last, lost person in this world, Jesus Christ may come to be known and loved and obeyed, as he goes on his way of redemptive love, bringing mankind home to God.

Japanese National Character¹

DOUGLAS G. HARING

(1) Psychologically and culturally the Japanese people are unusually homogeneous. They act and think more alike than do Occidental peoples. The avowed aim of Japan's prewar Ministry of Education was to produce subjects of the Emperor so much alike as to be interchangeable for national purposes. Such homogeneity does not preclude differing norms for the sexes; the ideal man of Japanese tradition naturally differs from the ideal woman. American wartime studies concentrated upon norms for males and neglected the women as less pertinent to the immediate necessity of winning the war.

(2) The Japanese conform almost eagerly to numberless exact rules of conduct and exhibit bewilderment when required to act alone or in situations not anticipated in the codes. In the words of Frederick Hulse: "The most outstanding trait in Japanese behaviour...is its thoroughly planned quality;...spontaneous action is uncalled for...A stable individual is assumed to anticipate all emergencies and be ready to meet them calmly...The display of emotion is dangerous."

(3) The major sanctions of conformity to Japanese codes of conduct are ridicule and shame. Early in life every child learns that the slightest breach of proper conduct may expose his family to ridicule, and that a lapse from propriety may leave him unsupported in the face of the ridicule of the world and the wrath of his own family. Hence individuals never face unflinchingly the adverse opinion of society and avoid assuming responsibility alone. Should a lone individual accept responsibility for something that has gone amiss, he commits suicide; ceremonial suicide is the sole recourse of one who "loses face" for his group. When loyalties conflict with codes of conduct, suicide again affords an honorable solution of the dilemma; thereby one demonstrates the purity of his motives as well as his respect for rules that circumstances have forced him to violate.

The complaint of Christian missionaries, that "the Japanese have no sense of sin," is understandable. For the Japanese exemplify the anthropological concept of a "shame culture"; the driving motive of individuals is fear of shame

1. This extract from a longer article by Prof. Haring, which appeared in the Spring 1953 number of *The Yale Review*, is reprinted with the permission of *The Yale Review*.

rather than sense of guilt. Societies like our own, in which guilt is an approved motive for good conduct, attach slight importance to shame, and are called "guilt cultures."

(4) The Japanese are extremely polite. Politeness is conceived of as adherence to a code that prescribes correct treatment of others in order to maintain one's own "face" and self-esteem. The test of Japanese politeness is ego-centered: "Have I acted correctly?" This contrasts with the concept of courtesy, as conduct motivated by consideration of the goals and welfare of the other person; the test of courtesy is alter-centered, i.e., "Is the other person better off because of what has occurred?" Thus defined, courtesy is alien to traditional Japanese codes. Weston La Barre observes pointedly, "The basic function of Japanese politeness is to use the conventional to mask the real, in emotional matters."

(5) Because Japanese families and Japanese society are rigid hierarchies, individuals must ascertain their precise status in every social situation. Otherwise one may blunder and treat a superior as an inferior or vice versa. Any misgivings as to the exact status of someone else in a situation, as higher or lower than oneself, render a Japanese acutely uncomfortable—hence the need for vigilance concerning everyone's "proper place." This attitude transfers to international relations; American blindness to this motive helped to precipitate the war. Japanese diplomatic notes stressed the necessity of "enabling each nation to find its proper place"—clarification of the hierarchical ranking of nations was a compulsive necessity for the Japanese, even at the cost of war. Insight into this motive facilitates understanding of the postwar coöperativeness and relative lack of bitterness of the Japanese.

(6) Veneration of family ancestors and of the Emperor as surrogate of the national ancestors means that every individual has been reared to constant awareness of infinite blessings received from these sources. No effort of his, even death in battle, can repay one ten-thousandth part of the obligation to the Emperor and to his forebears. In addition, he has been impressed with his inflexible duties to the world (i.e., to family, to feudal lord, to benefactors) and equally stern duties to his own name (i.e., to avenge insults, admit no failure, to fulfil proprieties including vendetta). These latter duties, unlike the obligation of gratitude to ancestors and Emperor, are deemed onerous and burdensome.

(7) Pleasures of the flesh are regarded as in no way sinful or evil. They are subordinate, however, to the major goals of life. Ruth Benedict wrote: "The Japanese make life hard for themselves by cultivating physical pleasures and then setting up a code in which these pleasures are the very things which must not be indulged as a serious way of life. They cultivate the pleasures of the

flesh like fine arts, and then, when they are fully savored, they sacrifice them to duty...The strong, according to Japanese verdict, are those who disregard personal happiness and fulfil their obligations. Strength of character, they think, is shown in conforming, not in rebelling."

(8) The word *makoto*, mistranslated in dictionaries as "sincerity," is charged with emotional significance in Japan. Mrs. Benedict explains *makoto* as "zeal to follow the 'road' mapped out by the Japanese code and the Japanese Spirit." *Makoto* is not equivalent to sincerity; a *makoto* person uses every means, including deception and violence, to carry out his duty. The dictionary translation, "sincere," has occasioned endless misunderstanding between Japanese and Americans when both parties profess "sincerity" but attach quite different meanings to the word. In Japanese eyes *makoto*, utter devotion to codes of conduct, is one of the highest virtues.

This inadequate summary of Japanese characteristics cited in the wartime studies does not differ very greatly from what the Japanese say of themselves. Japanese analyses of their own character are highly stereotyped. From kindergarten through junior college, all of them were subjected—up to 1945—to the same standardized "ethics" courses. All Japanese learned by heart the official picture of a "splendid Japanese" drafted by a paternalistic Ministry of Education. Inquiries concerning Japanese personality evoke that standardized response. In emphasis and vocabulary it differs from the list just presented, but it tends to embody many of the same themes. Its central emphasis is upon the duty of every Japanese to be a loyal subject of the divine Emperor.

Granting that this pattern of personal character was indoctrinated by the government, how is such a set of norms to be explained? . . . Edwin Reischauer comments :

The Japanese . . . seem to have been an openly emotional and unrepressed people during much of their history, perhaps until as late as the sixteenth or seventeenth century. The unending quest for love and beauty . . . typified the courtier of ancient times. Murder and treachery, uprisings and feuding, passionate outbursts and equally passionate devotion characterized the feudal age. The Confucian insistence on decorum and the "doctrine of the mean" . . . made relatively little impression on the ancient Japanese. There was nothing moderate about them. The Portuguese and Spaniards in the sixteenth century did not find them unduly repressed emotionally or more prone to conformity than the Europeans themselves.

How did it happen that the Japanese changed so radically between, say, 1600

and 1900 A.D.? History offers a dramatic answer. The Japanese of modern times are products of a dictatorship that foreshadowed the totalitarian police states of the twentieth century. Prewar militaristic Japan emerged naturally and without break from this background of three centuries' preparation.

The great Japanese dictators were preceded by prolonged civil war and cumulative governmental impotence, beginning roughly with the thirteenth century. Late in the sixteenth century three outstanding dictators followed in close succession, unified the nation, and laid the basis of three centuries of peace. First arose Oda Nobunaga, a rough soldier who met force with greater force and coerced the local lords into submission; then came Japan's foremost military genius, Toyotomi Hideyoshi, who rose from stable boy to general and consolidated the feudal duchies by force and clever manipulation; and finally, Tokugawa Iyeyasu, supreme genius of dictatorial organization. Iyeyasu aimed to establish his rule so firmly that the House of Tokugawa would dominate Japan indefinitely, no matter how stupid his individual descendants might be. This goal was realized for two and a half centuries—the centuries that shaped the Japanese character as it continued up to the Second World War.

The Tokugawa technique of holding the nation in subjection was based on strict division of the people into social classes. Houses, dress, food, and etiquette were prescribed for each class by incredibly detailed sumptuary laws. The highest class, the *daimyo*, were compelled to reside at the capital in alternate years lest they foment rebellion at their local fiefs; when they returned home their families remained as hostages at the capital. Loyalty to overlord was enforced as the supreme virtue. This ideal was inculcated so deeply that retainers gladly sacrificed wife, children, friends, possessions, and life itself for their lords. Omniscient espionage kept everyone suspicious of his own household. Enforcement of the codes devolved upon the two-sworded samurai, professional warriors who were authorized to decapitate on the spot anyone of lesser status whose conduct was "other than expected." The price of survival was constant vigilance, meticulous conformity to the numerous codes, and cultivation of a smiling face—or at least a "deadpan"—regardless of real emotions. The survivors were those who learned in early childhood to keep their own counsel, trust no one, and conform fanatically to whatever might be ordered . . .

Lafcadio Hearn was among the first foreign observers correctly to estimate the effect of three centuries of dictatorship upon the Japanese character. His writings are marred by blind adulation of everything Japanese, to the amusement of the Japanese themselves. They sincerely adore his memory, however, because he viewed so much of their culture with appreciative, accurate insight. Hearn's

account of the dictatorship merits quotation :

Every detail of the farmer's existence was prescribed for by law,—from the size, form, and cost of his dwelling, down even to such trifling matters as the number and quality of the dishes to be served to him at meal-times. A farmer with an income of 100 *koku* of rice . . . might build a house 60 feet long, but no longer : he was forbidden to construct it with a room containing an alcove. . . . None of his family were permitted to wear silk ; and in case of the marriage of his daughter to a person legally entitled to wear silk, the bridegroom was to be requested not to wear silk at the wedding. Three kinds of viands only were to be served at the wedding of such a farmer's daughter or son ; and the quality as well as the quantity of the soup, fish, or sweetmeats offered to the wedding-guests, were legally fixed. So likewise the number of the wedding-gifts : even the cost of the presents of rice-wine and dried fish was prescribed, and the quality of the single fan which it was permissible to offer the bride. . . .

A farmer whose property was assessed at 50 *koku* was forbidden to build a house more than 45 feet long. At the wedding of his daughter the gift-girdle was not to exceed 50 *sen* in value ; and it was forbidden to serve more than one kind of soup at the wedding-feast. . . . A farmer with a property assessed at 20 *koku* was not allowed to build a house more than 36 feet long, or to use . . . superior qualities of wood. . . . The roof of his house was to be made of bamboo-thatch or straw ; and he was strictly forbidden the comfort of floor mats.

The regulations specified the kind of combs, if any, the hair ornaments, and even the thongs of sandals worn by women of each class ; the dolls permitted to the children were listed in detail, by classes, to say nothing of kinds of food and even the forms of speech. The latter prescription accounts for the elaborate "courtesy language" that has made it difficult for a foreigner to learn to speak Japanese well ; there are different vocabularies adapted to every difference in status between the speaker and the person addressed.

Although Hearn gives no hint that the sumptuary regulation was distasteful to the people, Japanese writers have portrayed the oppression that accompanied it. In a book published about 1700, Kumazawa Banzan wrote :

The peasant toils all year long and everything he produces is taken by the annual tax. Moreover, if he does not produce enough and falls behind in his payment, pressure is applied and he is obliged to sell wife and children, even fields, forests, and domestic animals. This breaks up his home and he is cast adrift. Those with no place to go become beggars. Even if he remains in his own village he cannot avoid starvation in famine years ; in desperation he may

lose his mind. He is tortured by the water cure, by the bamboo blinds, or on the wooden horse. Thus he may fall ill or else grow so weak that he cannot work. No matter how shocking the situation, there is no avenue of appeal or redress.

During the Tokugawa era there occurred some twelve hundred peasant rebellions. Invariably the leaders were executed, even though the feudal lord against whom they had rebelled might be punished for having permitted the rebellion.

In "modern Japan"—at least that phase of it which extended from 1868 to 1945—the ancient discipline was modified and redirected in the interests of imperialistic militarism. Samurai no longer strutted with their two swords, proud of their right to decapitate lesser folk. In their stead an efficient centralized police combined the experience of two centuries of control with the police lore of European monarchies. More potent than the ubiquitous police was the state cult of Shinto, fashioned deliberately from elements of local folk-religion to unify the people and give backbone to national morale. Originally, Shinto ideology exalting the divine Emperor inspired the overthrow of the Tokugawas and the restoration of the Emperor to the visible headship of the state. Subsequently the astute makers of modern Japan took cues from Bismarck and Herbert Spencer and remolded Shinto into a cult of fanatic loyalty to the Emperor and supreme devotion to His state. Always the police stood in the background, ready to deal with those whose patriotic zeal became suspect. . . .

In 1925 I became a confidant of a high police officer in Tokyo. On one occasion he demonstrated the efficiency of the system by telling me of the mass of information recorded about myself: every trip, every friend, every letter sent or received, every telephone call—and to cap the climax, a detailed account of my activities while in the United States from 1922 to 1924. Not that I was particularly suspect; all foreigners were subject to minute scrutiny, and Japanese subjects were watched almost as closely. Under such a regime one learns to trust no one, to keep his own counsel, and to conceal his emotions. Japanese personality was compelled, not compulsive. . . .

Granted that thorough, extensive researches into Japanese character have not yet been conducted in Japan, is it still possible to discover general checks upon the adequacy of this hypothesis that a long-continued police state is the major influence in Japanese national character?

Two possibilities of verification suggest themselves. If the police state were relaxed and the perpetual espionage lifted, would the character of the people change accordingly? Again, are there places not reached by Tokugawa discipline,

where pre-Tokugawa customs survive and, if so, what light do they shed upon Japanese character?

To both of these possibilities positive answers are available.

The police state has vanished, temporarily at least. I spent nearly four months of 1952 in Japan, both in cities and as a guest in a farm household. Such brief observation falls short of scientific adequacy, but Japanese behavior had changed profoundly during the twenty-six years that I had been absent from Japan. People now go where they wish, choose friends and write letters as they please, speak their minds with apparent freedom. The complex language of social status is falling into disuse. The drab colors of daily clothing—and of houses, formerly unpainted—have given way to gay brilliance. Occidental music has been assimilated and “everyone” sings and dances. Men and women associate freely. The number of persons who speak from the shoulder in straightforward fashion has increased. In short, the people have responded ebulliently to wider freedom. Modern Japan indeed faces grave problems, perhaps in the shadow of reviving tyranny; meanwhile, however, the people ardently sample the joys of freedom. Contemporary Japan is a land of swift change in mentality and character, no matter how unfortunate some of the changes may seem. Stalwart defenders of the old order deplore the trend in national character; their very protests, however, lend color to the hypothesis that the police state created the typical features of Japanese character. The spokesman for a group of farmers said to me spontaneously, “When you return home, thank the Americans for taking the police off our necks. It is such a relief to be free from prying supervision, to go and come as we please, to read what we wish, and to say what we think!”

No nation changes over night. Older people in particular are not silkworms that can metamorphose into moths. Many young people, however, know little of some aspects of the older Japan; thanks to the movies they are more familiar with America, Hollywood version. Even among scholars the younger men recall the past so vaguely that they resent descriptions of Japan in terms of customs that were universal thirty-five years ago. It is too early to estimate the durability of these changes. Should totalitarianism—Communist or fascist—revive in Japan, its appeal may reside in provision of authoritative norms of conduct for many who find freedom a burden, who are ill at ease when faced with independent decisions. There is a fair chance, however, that the Japanese will rally to defend their new freedoms against the Asiatic tide of Communism, and will vindicate the soundness of their new ways of feeling and living.

What of the second possible check upon the hypothesis that Tokugawa sumptuary legislation molded traditional Japanese character? Can there exist in this

day and age any Japanese whose forebears escaped Tokugawa domination and whose customs still preserve traces of pre-Tokugawa Japan?

It would be pleasant to report that my scientific acumen had envisioned the possibility that pre-Tokugawa institutions might survive on some remote Japanese islet; that in pursuit of this triumph of scientific insight I had searched diligently, found just the right island, studied it on the spot, and returned home waving the banner of discovery. The facts are less romantic. Never had I dreamed of the existence of a community overlooked by Tokugawa meticulousness. I never had heard of Amami Ohshima, situated between Kyushu and Okinawa. When the Pacific Science Board unexpectedly asked me to conduct an anthropological survey of Amami Ohshima for the United States Army, I looked at a map and said yes. In the field, it was months before I realized that when Amami customs differed from those of Japan Proper, all the differences occurred in matters stressed by Tokugawa restrictive legislation. Thereafter I gradually dug out an answer from history.

Amami Ohshima is the scene of a fascinating history recorded with fair accuracy from the twelfth century of the Christian era. The earlier centuries, important to both anthropologists and historians, must be omitted in the present context. The last three or four centuries call for scrutiny. Unlike Okinawa and the southern Ryukyus, Amami Ohshima and the adjoining islands have been thoroughly Japanese throughout their history. For some time prior to 1600 A. D., Amami Ohshima was incorporated in the ancient Liu Ch'iu kingdom on Okinawa; this interlude is remembered happily because the Liu Ch'iu kings waxed rich by smuggling and levied no taxes. About 1611 the ambitious Japanese duchy of Satsuma on southern Kyushu expanded southward and subjugated Amami Ohshima. Chronologically this expansion coincided with the establishment of Tokugawa power over Japan's main islands. Satsuma's expansion was possible because the Tokugawa rulers never gained absolute control over the great southwestern feudatories of Satsuma and Choshu. At the battle of Sekigahara (1600) these duchies submitted outwardly to Tokugawa Iyeyasu; thenceforth they were held in check by Tokugawa vassals placed strategically to check their ambitions within Japan Proper. Expansion of Satsuma to the southern islands, however, was not blocked because the Tokugawas had no navy. Satsuma and Choshu were reckoned among the *Tozama* ("outer lords") whose fiefs were remote from the capital at Yedo and whose submission to the Tokugawa power continued suspect.

Satsuma soon found that Amami Ohshima could yield substantial revenues. Amami produced, and still produces, sugar cane, from which the peasants make

“black sugar” that became the favorite candy of Japanese peasants. To monopolize this product, the lords of Satsuma reduced Amamians to serfdom, treated them as beasts of burden, and jealously excluded Tokugawa interest or control from the island. From 1615 till 1870, Satsuma managed to keep Amami Ohshima out of Tokugawa hands, held its people in virtual slavery, and resisted introduction of external influences and new ideas to this profitable island. Partly from this source, Satsuma accumulated the wealth through which, in combination with Choshu, Tosa, and Hizen, they overthrew the Tokugawa dictators in 1868 and instituted the modern government of Japan. The new Tokyo government accepted European political patterns; among other reforms, they freed all serfs including the Amamians. Since the 1870's, Amami people have shared in the modern development of Japan, and because to them the Emperor's rule symbolizes liberation, they continue unusually loyal to Tokyo.

In Amami Ohshima, therefore, the culture of contemporary Japan is superimposed upon an archaic “cultural base” that preserves some ideas and beliefs long extinct in Japan Proper, but recorded in ancient Japanese documents. Their dialects, close to archaic Japanese, are unintelligible to people from Japan Proper. Some of their genealogies go back to court nobles of the twelfth-century capital at Kyoto. Despite the influence of modern Japanese schools and textbooks, their conduct and patterns of personality exhibit few of the features distinctive of prewar Japanese national character and are reminiscent of the singing, dancing, carefree peoples of the Philippines and southern Pacific islands. The marks of grinding poverty and protracted slavery under Satsuma are readily apparent; nevertheless, the folkways of an earlier era survive. Again and again the Amamians remind one of the recorded pictures of life in Japan Proper from the tenth century up to the Tokugawa era. The people are cheerful, affectionate, frank, hospitable; their emotions are open and unrepressed. Reischauer's description of the pre-Tokugawa Japanese fits them nicely: “The unending quest for love and beauty . . . murder and treachery . . . passionate outbursts and equally passionate devotion.” . . .

To stress these aspects of Amamian character detracts nothing from the hospitality and friendliness, usually unfeigned, of the people of Japan Proper. In Japan Proper, however, frankness and friendliness without suspicion are new, cultivated with a bit of effort; the Tokugawa mask is not quickly discarded. In Amami there never was any Tokugawa mask. As far as the “planned quality” of Japanese behavior goes, Amamian behavior is less cast in the rigid mold of codes of conduct, more spontaneous and fun-loving. Their rich and durable sense of humor withstands the disasters of storm and famine that sweep their island;

they "kid" each other with the same abandon that American young people manifest; they even poke fun at Japanese ceremonial suicide, saying, "Why commit suicide? Living is too much fun!" True, they retain the habit of watchful attention to the whims of authority; two hundred and fifty years of slavery taught them to anticipate the wishes of rulers and avoid torture. But their folk songs run the gamut of human emotions, their folk dancing is superb, and the carefree abandon of the southern islanders has not been destroyed by prolonged serfdom.

Ridicule and shame carry weight in Amami but do not pass endurance. The child who blunders in public still is loved and cherished by his family. Never have I seen families whose members openly, unself-consciously love each other more devotedly. The reverse of this affection appears in sudden rages that may end in murder if a mate is unfaithful or love is rejected. There is none of the impassivity so characteristic of the prewar Japanese. As for politeness, Tokugawa etiquette reached only the small ruling class on Amami. Spontaneous hospitality, consideration of others, and kindness outweigh the equally open tokens of hostility under frustration; genuine emotions are not camouflaged by poker faces. . . .

Perhaps because Amamians were serfs together under Satsuma oppression, class differences are not keenly felt. Formal Japanese "courtesy language" is heard only from those who have been educated in Japan Proper. Ancestors are venerated mildly and without intensity of devotion. Save for a minority of Buddhists, Roman Catholics, adherents of modern Japanese cults, and remnants of an ancient folk cult of female deities called *noro*, most of the people claim to follow no religion. Women are freer, more assured, and participate more readily in social and political life than the women of prewar Japan. . . .

The taut repressions of the prewar Japanese do not appear in Amamians; they are not secretive, do not conceal emotions, are not unduly persistent, are free from self-righteousness and exaggerated conscientiousness, are neither fanatical nor arrogant, lack ceremoniousness, and, to put it mildly, hold their passion for ritual cleanliness within bounds. They do exhibit a full measure of sentimentality; it is reminiscent of the sentimentality of tenth-century Japanese poetry, echoes of which survive in Amami Ohshima.

If this sketch justifies any conclusion, it is that, in the formation of national character, police coercion shapes and outweighs infant training. Police tyranny is a fearful thing; it eliminates everyone who fails to adopt habits of conformity, suspicion, and tense watchfulness. Such habits doubtless begin with rigorous training of infants by parents ever vigilant under strain, and the orientation of that training is fixed by the police state. In the long run, however, human daring can curb tyranny.

The Japanese Church During the Pacific War

(At a recent meeting of the Christians' Peace Society, Christian leaders engaged in widely different types of Christian activity were asked the following question: "What is your opinion with respect to the attitude which the church in Japan adopted during the Pacific War?" This report is a summary of some of the opinions received, as reprinted in translation from a recent issue of *Kirisutosha Heiwa no Tomo* ("Christian Friends of Peace"). The opinions are sharply divided between those which criticize the church's conduct during the recent war, and those which approve it.)

I regret the attitude that the church in Japan took during the war. She did not fight for her faith, and lost the purity of that faith by too much compromise. I believe that we should fight for peace in a practical way instead of engaging in mere verbal battles. What this amounts to is actually propagating the Gospel of Christ as it is taught in the Bible. The point is to do away with compromise.

—Rev. Kineo Isawa, Pastor of Mizukaido Church,
Ibaragi Prefecture.

The attitude that the church in Japan took during the war was completely right.

—Prof. Setsuji Otsuka, Pres. of Doshisha Univ.

What I am thankful for as I think back on those days during the war is that we were able to continue our Sunday services, church school and prayer meetings without interruption. We must retain the commission to preach the gospel as the first duty of the church under any circumstances. This was actually done, not only in the Reinazaka Church but in practically all churches during the war.

—Rev. Michio Kozaki, Moderator of the United
Church of Christ in Japan.

It is my belief that so long as God created men in different races, it must also be God's will that each race should have enough for its own livelihood. The cause of the Pacific War was that the Japanese race was threatened by the

ABCD line, that is to say, the Anglo-Saxon countries acted against the will of God despite their own pride in Christendom. Why did they refuse to open up certain equatorial islands for settlement by Japan so that her people could live in peace without threatening others? Why did not the churches in Europe and America make an effort to accomplish this result? The church in Japan should also reflect on the fact that she did not help the European churches to think about this matter.

—Rev. Ryoichi Kato, Pastor of Ikebukuro Church,
Tokyo.

It is very difficult to answer this question, but I shall try to answer in an abstract way. To begin with, I think the church's attitude was most regrettable. 1) We should have made a thorough study of the basic question, as well as of the practical means, of achieving peace. On that foundation we should have made our voice heard on the subject of peace. 2) We should have made a prophetic appeal from the standpoint of Christian ethics in opposition to the nationalistic ethical appeal of Japan. 3) Mutual cooperation was poor.

—Rev. Buntaro Kimura, Pastor of Hiroshima
Baptist Church.

As to the attitude of the church in Japan during the war, it would be difficult to answer unless the question were put more concretely. The question of whether the church could have done anything about the political, diplomatic and military situation is a different one from that of the conduct of Christian lay people. Different criticisms can be made according to the different circumstances.

—Dr. Takeshi Saito, Pres. of Tokyo Woman's
Christian College.

I have never felt that all was well and good. I am rather filled with a deep sense of repentance. I believe that the church did nothing to prevent the calamity—anyone can recognize this much. At the same time, I feel that the nations on the opposing side should shoulder part of the responsibility for the causes which led Japan to declare war. When this nation's life was at stake, there was no other possible attitude for one who was loyal to his country. The very fact of this bitter experience should spur us on to take a definite stand toward the problem of peace and give our best efforts to it.

—Mr. Bunnosuke Sekine, Secretary of the Japan
Christian Education Association.

I feel a deep sense of regret about the weakness of the church during the war.

—Prof. Isaburo Takayanagi, Aoyama Gakuin.

I think that the church's attitude during the war was very bad, but I am afraid that the present attitude is still worse.

—Rev. Sakae Akaiwa, Pastor of Yoyogi-Uehara Church.

I divide my thinking about it into two periods. In the beginning of the war, and also during the war, it was quite regrettable that the church cooperated with the government unconditionally, even to the extent of calling the war a "Holy War." This was plain cowardice. Some went so far as to connect Christ with emperor-worship and tried to construe the Christian idea of God according to ancient Japanese mythology. The church ought to repent deeply for this and determine not to repeat the same mistake. From the middle of the war on, when the ultimate defeat and total destruction of Japan were threatened, the church prayed that the nation might be spared such a tragedy. This was quite a natural expression of their love for their country.

—Rev. Yoshitaro Shigeru, Pastor of Doshisha Church.

I do not think that we can make a general statement about the church in Japan. Some churches refused to send their pastors to work in munitions factories, refused to sing the national anthem at the Sunday worship or to hoist the national flag above the pulpit. Instead, they kept on preaching the gospel, refusing to pray for the victory of one side against the other, but praying incessantly only for peace. Or they exalted the Lordship of Christ above the state and were constantly dispersed, with their pastors being thrown into prison. But the majority of the churches drifted along with the current of the times, without criticizing the militarists' policies and abandoning the authority of their faith in the Lordship of Christ. I feel greatly ashamed of this.

At the same time there was a reason why bold resistance against the pressure directly and indirectly brought against the church was not possible. This is to be found in the ration system under which one could be threatened with the deprivation of the economic basis of one's livelihood. This amounted almost to an indirect death sentence. Personally, I would refrain from criticizing churches which yielded to this pressure so long as the criticism sprang from mere ethical idealism unconnected with the actual experience of that severe test. I should feel rather that we ought to be promoting the peace movement in more practical ways during peacetime, and helping people to stand more conscientiously

by the faith we claim to believe in. I believe, also, that to preach the gospel is just as important as to work for the peace movement.

—Rev. Teruji Hirayama, Pastor of Yamate Church,
Tokyo.

We should not have contributed money for the construction of war planes, even though we might have been bitterly criticized as un-Japanese. We should have gone into nursing wounded soldiers and preaching to them. We should have made it clear that we were against the way of thinking which led to the Manchurian incident and the Sino-Japanese troubles.

—Rev. Mrs. Tamaki Uemura, Pastor of Kashiwagi
Church, Tokyo.

I am rather thankful that we were not dragged in any further than we were. It was a very complicated situation and one can hardly draw a clear-cut line.

—Prof. Antei Hiyane, Tokyo Union Theological
Seminary.

I am not well enough acquainted with the real situation in the churches in Japan during that period to be able to judge their attitude toward the war. As we think about it now there are points open to criticism, yet when we think about the situation I feel that it would be a mistake merely to condemn the church. We ought rather to be grateful for the fact that she prayed for the nation with all earnestness and made every effort that the will of God might be done. I feel indignant toward those who left the church during the war in order to escape responsibility, but since the war have levelled all kinds of criticism against the church. At any rate, this is no time for talking about the past. We ought to be doing our best to seek the Will of God in all situations and with our whole heart trying to carry it out, because God works always through all men and uses them for His purpose.

—Prof. Ken Ishiwara, Aoyama Gakuin.

Though many churches were opposed to the Pacific War before it started, after war was once declared the attitude taken by the church in Japan was the most suitable one under the circumstances. We ought to repent before God for the war, but there is no respect in which we need to feel inferior to England or America. Condemnations are indicated on both sides. Those who say that the church erred and who held positions of responsibility during the war should confess their convictions publicly.

—Mr. Shinko Imaizumi, Pres. of the Japan Bible
Society.

I feel the the need for self-reflection more strongly than the need for reflecting on the role of the church. When the Manchurian incident occurred, I was a young pastor who harbored strong feelings against the militarists and was gravely concerned over the future of my fatherland. I prayed earnestly and openly criticized the war effort with boldness. But as time went on and the situation developed from the China incident to the Pacific War, I came to recognize what had already taken place, and finally I joined the common front by cooperating in the war effort under the pretense of defending the church of Japan. At the time of the surrender my conscience was stricken most severely before God at this point. I shall not repeat the same mistake. I would not have the church in Japan repeat the same mistake. This is my most ardent prayer today.

—Rev. Hiroshi Matsumoto, Pastor of Ito Church.

Missions, Churches, and Theological Education in Japan

HALLAM SHORROCK

One can hardly speak about theological education in Japan today without first seeing as a background the missions and churches that brought it into being, and now support and maintain it.

At first glance, the vast number of different foreign mission groups and churches operating in Japan appears as a hopeless array of denominational chaos in a land where hardly one-half of one per-cent of the eighty million population are Christians. Statistics in the *1953 Japan Christian Yearbook* tell us that in addition to some dozen Japanese churches carrying on more or less indigenously without outside missionary support, there are some 2,400 missionary personnel representing 116 different foreign mission boards, 91 of which are American societies.¹ Upon closer study, however, one finds that this maze of 116 mission boards and churches falls logically into four main "socio-theological" types. Therefore, in order to see theological education in its proper relationship and perspective, it is necessary to understand how closely related it is to the four main "types" of missions and churches working in Japan.²

Type I: The Interdenominational Evangelical Fundamentalists. This group, represented by some forty-four different boards and 635 missionaries, is motivated by an ardent "passion for souls and the rescue of the damned from eternal perdition." It draws missionaries from any evangelical church or denomination as long as they profess to and sign their particular "Doctrinal Statement of Belief."³ For the most part, the boards in this category are postwar newcomers

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1. All statistics in this article are based upon the 1953 issues of the *Japan Christian Yearbook* and *Kirisuto-Kyo Nenkan*.
 2. This rather arbitrary "typing" of missions and churches operating in Japan is certainly not conclusive, nor does it represent absolute categories of systems of theology or social thought which hold true for the groups represented in each "type." Common trends and patterns can be found in each type; however at the same time factors are discernible which cut across any attempt at such a neat typology.
 3. The main groups representing this type are the Evangelical and Alliance Mission (TEAM), the Far Eastern Gospel Crusade, the New Tribes Mission, the Oriental Missionary Society.

to Japan. Their missionaries, with few exceptions are young first-termers, many of whom are former U.S. Army chaplains or GIs who had been stationed in Japan during the early days of the occupation. With little or no post-army training, they returned to Japan after military service to be "soldiers of the Cross." Also among this group are older first-termers in Japan who began their work here after the China exit. There are roughly 500 churches or preaching points, about 500 ministers or evangelists, 635 missionaries, as well as 25,756 church members which may be said to belong to Type I. Within this first classification we find more than fifteen Bible schools or institutions that train Christian workers, some 150 professors (most of whom are missionaries), and 380 students in training for the ministry. These Bible schools are financially supported and governed almost entirely by the foreign missions and boards.

Type II: The Evangelical Fundamentalist Sectarians. Some 470 missionaries representing more than twenty-eight boards may be said to belong in this category.¹ For the most part these boards, too, are postwar new arrivals in Japan. The aims and purposes of Type I and Type II boards and societies are essentially the same: the saving of individuals through the preaching of the gospel. The fundamental policies and administration of most boards classified under Types I and II are determined abroad with the missionaries assuming the lead in practically all phases of the work. Unlike Type I, however, these boards and churches emphasize the specific theological concerns of their particular denomination. Because the work of these boards is relatively new in Japan, it is centered primarily around mass evangelism, Gospel translation and publishing, and the training of national leaders in Bible schools and Bible training courses. Within Type II boards and societies there are some 103 churches and preaching points, 63 pastors and evangelists, 467 missionaries, with a combined church membership of about 4,200 Christians. Three Bible schools containing thirty-nine faculty members (mostly missionaries) and 124 students may be said to belong to Type II missions and churches. The financial support for these schools, too, is borne practically entirely by the foreign boards and missions.

Type III: The Conservative Denominationalists. This third type which includes some fifteen boards and societies, and 356 missionaries, has a relatively long history of work in Japan.² Thus most boards considered under this type have many indigenous churches, with the lines of authority in the field about

1 Such boards as the Board of Missions of the Baptist General Conference of America, the Conservative Baptist Missionary Society, Baptist Mid-Missions, may be classified here.

2. The boards falling most logically into this category might be: the General Council of the Assembly of God, the Foreign Mission Board of the Southern Baptist Convention, the Wesleyan Methodist Missionary Society, the Presbyterian Church in the U.S., the Nazarene Board of Missions.

equally divided between the missionary and Japanese leaders. Most of the boards and churches considered here were once a part of the united Church of Christ (Nippon Kirisuto Kyodan) during the war, but soon after the proclamation of religious freedom by General MacArthur in 1946 they resumed direct connections with their respective denominational headquarters. While there is tremendous importance attached to preaching within this type, and the main line of theological thinking is very conservative, there is a strong stress here on good higher education and high standards of ministerial training which one cannot discern within the first two types. Because of the close economic and administrative connections with the American mission boards, there are large evidences of strong missionary power and influence in many phases of the work. Within Type III may be found about 430 churches, 398 clergy, 356 missionaries, and a combined church membership of about 19,760. Boards and churches of this type maintain some fourteen institutions for training their clergy and Christian workers. These institutions have seventy-three teachers, about one-third of whom are missionaries, and 230 theological students. Financial support and administration of these schools are the responsibility mainly of the foreign boards; however, we find here a much larger measure of Japanese support and administration.

Type IV: The More Liberal Japanese Church-Centered Ecumenicals: This fourth and last type of Protestant missionary work in Japan is represented by more than sixteen boards and 942 missionaries.¹ Here may be found the core of the historic Japanese church. All denominations and boards within this group have a long history of work in Japan prior to the war. All have fostered Japanese churches which have historically striven to be indigenous, independent, and self-supporting. Therefore, here one may find major field policies and outreach determined by the Japanese churches themselves. While there is a constant emphasis here upon direct evangelism, educational and institutional evangelism are of major importance, and we find that most of the great Christian middle schools, high schools, colleges, and universities, as well as most of the large Christian social work institutions and agencies, were established by boards and societies within this group. 2,091 churches, 1,691 clergy, 942 missionaries, and 176,270 members are represented by these Type IV boards and churches. Within Type IV there are some eleven institutions devoted to the training of the ministry, with 176 faculty members (mostly Japanese) and 550 students. Here,

1. Included here are the ten boards cooperating with the Kyodan through the Interboard Committee for Christian Work in Japan, namely: American Board (Congregational), Evangelical and Reformed, Evangelical and United Brethren, Methodist Church (two boards), Presbyterian USA, Reformed Church in America, United Church of Canada (two boards), as well as other boards participating in the work of the National Christian Council through their affiliate churches.

while there is little financial independence from foreign boards, there is a marked tendency toward independent control of the churches and seminaries by the Japanese constituencies.

Theological Education within This Framework: In summarizing the statistics mentioned thus far, we see that there are some forty-two institutions for the training of the Japanese ministry, as well as more than 600 faculty members and 1,679 students enrolled in these schools. Thirty-one of these institutions have been established since 1946. At the present time, the "Big Four" among the theological seminaries in Japan, as far as number of students is concerned, are the following: the Tokyo Union Theological Seminary of the United Church of Christ (a 1943 merger of the former Presbyterian-Reformed, Baptist, and Methodist-Evangelical-Disciples seminaries), 233 students and 48 faculty members; the Nippon San Iku Gakuin of the Seventh Day Adventist Church, 169 students and 26 faculty; the Theological Seminary of Doshisha University, formerly Congregational and now recognized by the United Church, 147 students and 22 faculty; and the Nippon Biblical Seminary in Tokyo, United Church, a night school course, 111 students, and 25 faculty.

Of the forty-two institutions offering ministerial training, only four are officially recognized by the Japanese Department of Education as offering accredited work on a university and graduate level: the Tokyo Union Theological Seminary (Type IV), four years undergraduate, two years graduate; the Theological Seminary of Doshisha University (Type IV), two years of graduate study after undergraduate work at Doshisha; the Theological Seminary of Kwansei Gakuin (Type IV), two years of graduate work following four years of undergraduate work at Kwansei Gakuin; and the Osaka Kirisuto-kyo Gakuin (Type III), four years. The Lutheran Theological Seminary in Tokyo now offers a six year course, and expects to be fully recognized by the Department of Education as a theological college in the near future. In addition, only seven of these forty-two institutions of theological training are recognized by local city or prefectural educational authorities as "Kaku-shu Gakko," or "special schools" in the same classification as dressmaking schools, English schools, etc. Thus thirty-one of the forty-two Bible and theological schools in Japan are recognized in no way by either the prefectural or national educational departments. Credits earned in these schools are of no value in transferring to one of the recognized theological colleges or government or prefectural universities. The only group which recognizes such an education as received at one of these thirty-one schools is that group which is supporting that particular Bible school or seminary.

Seminary curriculums and teaching methods: Among the institutions within

the Type I and II categories, one finds courses dedicated almost completely to intensive Bible instruction and preaching. This is understandable, for the purpose of such institutions, which are often carried on in a church or missionary home, is to prepare students as quickly as possible for service as evangelists, particularly in rural areas.

Upon studying the curriculum of institutions within the Type III and IV categories, one finds a much greater variety of courses arranged systematically over a four to six year period.¹ Course requirements in most of these Type III and IV schools include courses in the Old Testament, New Testament, Church History, Systematic Theology, Ethics, and related subjects, as well as Hebrew, Latin, Greek, German, and English. Certainly what was reported twenty years ago by the Laymen's Foreign Missions Inquiry Fact Finders may be said to be generally true today:

Judging from the results of questionnaires and interviews with both missionaries and Japanese pastors, in all seminaries the preparation given to Japanese theological students is weak in the following respects: scientific background; knowledge of the ideas and practices of other religions; psychology; church administration; evangelistic methods; homiletics; training in worship and its values; interest in social and industrial problems and understanding of rural economics and sociology and rural church problems.²

Thus there is still lacking in most seminary curriculums respectable credit courses on practical religious education, the art of preaching, the psychology of Japanese religious experience, detailed study of Japanese religions and religious life, liturgies and the art of worship, and rural work. It should be said, however, that during the last few years, important steps have been taken to remedy this situation. For instance, the Doshisha Seminary offers a well-rounded program of

1. It may be of interest here to explain the six year course of study offered by the Tokyo Union Theological Seminary of the united Church of Christ. Since its organization in 1943, until March 1954, the curriculum of this school has consisted of a two year "yoka" preparatory course—a general college course not including Bible or theology; and a four year "honka" regular course of theological studies. From March 1954, this school will adopt the "new system," which means that the six year course will be divided into three main sections: (1) the first two years of general arts and sciences; (2) the second two years of specialized theological studies, which at the end of four years will earn a student the degree of "Shingaku-shi," equivalent to the U.S. "Bachelor of Arts" degree; (3) following this four years of college there will be two years of graduate study in theology. Upon graduating from this course the student will receive a "Shingaku Shu-shi", or Master of Theology degree, which is one year short of a regular Bachelor of Divinity degree in a recognized seminary in the United States.
2. *Laymen's Foreign Missions Inquiry Fact Finders' Report*, Japan, Vol. VI, Supplemental Series, Part Two, Harper and Brothers Publishers, New York and London, 1933, p. 258.

religious education and supervised field work; Tokyo Union Theological Seminary has added courses in pastoral counselling, practical religious education, and a rural evangelism study seminar; the Kyodan's Rural Seminary at Hino, just outside of Tokyo is training some forty-four students to be rural ministers; courses in liturgics and worship are being offered by the Episcopal and Lutheran seminaries. One wishes that there could be a real "Union" seminary in Japan which would include these riches of the divided Body of Christ.

Teaching methods in these seminaries center around the typical lecture method, with little give and take between the professor and his students. There are surprisingly few seminar courses, and little opportunity afforded the average student to undertake a personal study of a given subject with a view to making his own views known. Japanese seminarians can quote Calvin, Kierkegaard, Barth, and Brunner at great length; yet they are seldom able to communicate the gospel to the people. Why? In the first place, they spend a major part of their courses in theology tracing the development of theology and philosophy over the whole gamut of Western history and civilization. At the same time, as we have seen, there is a remarkable lack of time given to the study of Japanese religious and philosophic backgrounds that would seem essential in order to interpret the gospel to the Japanese people. One wonders what would happen if the student spent as much time with the Bible as he does with Western theology and philosophy, and then sought to formulate his own theology on the basis of his own religious customs and backgrounds.

In summary, it may be said that as far as curriculum and courses are concerned, all seminaries within Types III and IV lean far too heavily upon a Western-styled curriculum of forty years ago. The great need today is for real "Japanese" theological education which will bring the prospective minister to actual grips with the Biblical historical revelation of God in Jesus Christ, and enable him to see this more in terms of his own religious history and culture.

The Student Body and the Seminary as a Center of Corporate Religious Life: With the exception of ministers' children, the average student who decides to enter a Bible School or seminary has been a Christian not longer than three or four years, and often not more than one year, as compared to American students who enter seminary out of a Christian heritage and some ten years as church members. While Type I and II schools have few entrance requirements in regard to age and previous training, the Type III and IV schools for the most part require a high school graduation, letters of recommendation from pastors and others, and the inevitable entrance examinations. Most seminaries, even now when the interest in Christianity is said to be on the wane, report that only

about one-fourth of the students who apply for entrance can be accepted.

The tuition costs for a Bible school or theological education vary between the various "types" of schools. However, it may be said that for the most part, students who choose to go to Type I and II schools may expect to have tuition costs paid and generous help given to defray other expenses. With only a few exceptions, where no tuition is charged, most of the Type III and IV schools charge tuition ranging from ¥3,600 to ¥29,600 per year. While many students attending these schools receive some scholarship aid from their own churches and related "missions," at least 50% must carry some type of outside "arbeit" in order to meet their expenses which total about ¥6,000 per month. In addition, a large proportion of the students who come from non-Christian homes, and who are "first sons," are expected to remit back to their homes several thousand yen each month. Therefore one often finds a situation at the Tokyo Union Theological Seminary where it is necessary for a student to earn, in addition to his tuition and dormitory and board expenses, a sum of ¥4,000-6,000 to send back to his parents. Such a situation necessitates long hours of sidework (the average wage for seminary students is ¥35 per hour) which has a telling effect upon the students' health and academic work.

There is little corporate religious life within the theological seminaries in Japan. This is attributable to the above-mentioned economic problems facing most students, as well as to two additional facts: except for several of the larger schools such as Tokyo Union Theological Seminary, and Kwansei Gakuin, there are no student dormitories, which necessitates students travelling one or two hours each day to and from school; in addition, there is seldom any "community" of professors to whom students can go for advice and counsel. The reason here, too, is economic, for the average salary of the theological professor is ¥8,000 per month. The highest paid professors receive ¥22,000, while the lowest net about ¥4,000. Since most professors have families numbering between five and seven members for whom they must provide, it is necessary to supplement this salary by teaching at several institutions. This severely limits the time the average professor can spend at each school. This economic necessity of seeking additional employment does mean, however, that extremely able men are not limited to only one institution.

This lack of "Christian community" within the theological seminary is a matter of serious concern. For unless a student experiences for himself the reality of the "Christian community" while in seminary, it is probable that he never will—particularly within the average congregation in Japan. Whether this situation is a reflection of the type of Christian fellowship or community found

within the average church, or the progenitor of it, is an open question. At any rate, it leaves us with this challenge: Is theological education in Japan to perpetuate the divisions within the Western church, and these "types" of missions and churches, or will it gradually lead the Christian movement in Japan into a new age of cooperation in a dynamic communication and application of the Gospel of Jesus Christ to the total life of Japan? At the present time, the situation is not optimistic. As long as the missions and churches and their institutions of theological training in Japan of all four types are so "American" in teaching personnel as well as curriculum, the evangelization of Japan will continue at the present "snail's pace" for the next century. For what the present level of theological education is accomplishing is this: the Type I and II schools are training very earnest evangelists to go out into the rural areas with at best a gospel limited to the saving of the individual from "eternal perdition." On the other hand, Type III and IV schools are preparing ministers primarily for urban parishes, notwithstanding the fact that 80% of the rural areas are without churches. Even though a student enters the seminary with the intent of becoming a rural evangelist, he too often leaves committed to a city church and further study of his beloved theological books. In both cases the Gospel appears to the average Japanese as completely irrelevant to his situation; in neither case is the redemptive love and salvation of Christ addressed to the Japanese man in his society today.

What is so urgently needed in Japan today is a "Japanese" Church, and Biblically-centered Christian theological education of high calibre which is really "Japanese," not only in administration, but also in basic content.

Christian Stewardship in Japan

by YOSHIKI AKAISHI

It is often said that offerings by Japanese Christians to the church are proportionately much lower than those of American Christians. I am not speaking of the gross amount of money contributed which, needless to say, is necessarily far larger in American churches.

The question concerns the proportion of the Christian's income. Why is that proportion so low here in Japan? Of course, we must acknowledge that there are exceptions; some Christians strictly observe the system of Biblical tithing. But the majority of Christians seem to be giving much less than the amount they are actually able to give.

At least three causes why pledges are so low can be mentioned:

(1) The idea exists that it is indecent to speak about any matter that concerns money. For this reason very few pastors refer in their sermons to the offering. The treasurers of the churches share the same idea and do not cooperate with the pastors in promoting the spirit of giving, nor do they plan suitable occasions when members can receive actual training in Christian stewardship.

(2) There is a peculiar idea among the Japanese that pastors, like Buddhist monks, should live an ascetic life. The level of a pastor's salary is usually quite low as compared with that of men and women of other occupations. Take, for instance, the salary of a young pastor who has just graduated from seminary. It is almost the same as that of a young kindergarten teacher who has received only two years' education after high school. I think very few pastors receive enough to live a normal life at the minimum standard established by the government.

(3) The policy of mission societies in the prewar period is partly responsible. By this I mean that the mission policy of supplementing pastors' salaries somehow gave the people the impression that church members could get by without contributing much money for the activity of the church.

For the above-mentioned reasons, church members have not been properly trained in Christian stewardship. According to the Kyodan statistics for 1953, the average amount of pledged offerings per capita members throughout the year 1952

was ¥908. This means that a member's offering averages ¥75 per month, which is somewhat less than the price of admission to a movie, and somewhat more than the price of a cup of coffee.

How can Christian stewardship be promoted on a greater scale than in the past? A few suggestions may here be offered:

1) We must get away from the mistaken idea that talking about matters which concern money is indecent.

2) Pastors must realize that it is a part of their responsibility to teach and train church members that Christians must be willing to give to the utmost of their ability for the cause of Christ.

3) The leaders of the Kyodan and of each district should awaken the elders and deacons of the local churches to the fact that the present level of giving is unduly small in comparison with personal income. Thus the officers can become leaders in their own churches in training other members of the congregation to make such personal sacrifices as will make it possible to carry on the work of the church.

4) The Kyodan has started Home Mission work and is now appealing to all Kyodan church members to share in the responsibility. This will probably greatly promote the spirit of giving for the cause of Christ throughout the church.

Be Ye the Lord's Remembrancers 1938-1953

THOMASINE ALLEN

In October, 1938, Mr. and Mrs. Yahaba and I moved to Kuji in Iwate Ken, and as we celebrate our fifteenth birthday, there are many, many things to remember in the way of troubles, disappointments, problems, joys and victories.

Most of the troubles and problems stemmed from the times, for those who recall Japan in 1938 will remember the Manchurian Incident and how it complicated our lives and how very unpopular it was to be an American. The suspicion we were under and the constant "protection" of the police made living a real chore! Many missionaries felt that their work was so curtailed it would be better to return to America. It was just at that time that we elected to go to one of the most isolated and backward parts of all Japan, called by many the Tibet of Japan. Yes, I know all about that class of people who rush in where angels fear to tread and will have to plead guilty to being a member in good and regular standing—and sometimes think I must be president of the group.

A famine in northern Japan in 1931 followed by a tidal wave two years later sent me twice walking all over the coast and mountains of this part of Iwate Ken which was hit the hardest, administering relief funds raised by friends and by the newspapers, the *Japan Advertiser* and the *Osaka Mainichi*. One trip was a walk of fifty miles over mountains, visiting isolated, neglected villages. Kuji was at the end of that trip. There was also another contact with the little town. For many years several Japanese workers and I would go to different villages in the summer and conduct community schools, teaching the children during the day and adults at night. One summer we ran one of these schools in Kuji.

Kuji is the county seat of a county consisting of twenty towns and villages with no Christian work in any of them. At that time there were only two Protestant missionaries in all of Iwate Ken, which is the largest and poorest of all the prefectures. Government rating places Iwate educationally at the end of the list, and this county the last place in Iwate! This puts it sixty years behind Tokyo (I feel like saying 100). The economic and health conditions, too, are at a painfully low level. As a result, when we made a survey to find the neediest place, Kuji headed the list. I knew something of what I was getting into, but

could not know all, lest my courage have failed me.

We Remember Our Troubles

We remember the complete desert Kuji was then—religiously, educationally, economically and in every way. But with faith and high hopes, and a gift of money for one building, we came, lived and opened work. We rented a Japanese house which no one else would live in because it was supposed to be haunted! The high hopes we brought soon began to tumble one by one, for every obstacle thought of and unthought of, imagined and unimagined, met our every step till we—like Abraham, when hope was dead—had to hope on in faith.

To mention only a few of our problems, there was land trouble, for no one wanted to sell us any. Finally, however, several farmers united to sell us an acre of land at the edge of the little town, part of it being in the adjoining village. No sooner had the deed been signed than the town fathers and the police tried to take it away from us to build a factory (a war project by a Kobe company which proved to be short-lived.) I felt as though I could not stand the terrific pressure brought to bear upon us, and that we should give up, but not my two Japanese co-workers. They told the authorities that our Christian work would do more good for Japan than this factory. After hours, days, and weeks of this, the chief of police said, "Well, we cannot do anything with people who have the faith that you have. You may keep your land." (Seven years later, during the war, the whole town of Kuji was destroyed by fire, and if we had accepted the land they wanted to exchange for ours we would have lost our building. But as we had built on the land at the edge of town which we insisted upon keeping, our beautiful Christian Center building was saved and four hundred refugees were housed there for many weeks.

Then there were building troubles—a dearth of carpenters, a dearth of nails—we pounded out and straightened old nails and I even had to go to Shanghai to bring back enough to finish the building. And there was a dearth of just about everything because of the war conditions. But the biggest trouble of all came in December, 1941—WAR. I was interned immediately for two years, then returned to America on the second exchange ship. During the five years of the war, Mr. and Mrs. Yahaba not only kept possession of our Center Building in spite of great pressure, but also kept the Christian work going even though the kindergarten was reduced to five children. During the prewar years, about all we had been able to do was carry on a kindergarten and a Sunday School.

After the war, and even before I returned in early 1947, the Yahabas had

opened a clinic. As they had no money they asked the Morioka Red Cross Hospital as a project of social service to send doctors to us every two weeks. This they did and people came from far and wide. In all of our work here we have tried to see the need and meet it the best we can. The infant mortality rate in this section is the highest in all Japan, so we have decided to call as resident physician an obstetrician to help our mothers and babies. (Recently we received honorable mention for this phase of our work.) In addition, we have two other doctors and four nurses on our medical staff. And what about the trouble of finances? To meet the needs, to provide buildings and equipment for a growing work has been a real problem, for mission board funds have had to go to the bombed-out places. Pig raising was one source of income, and gifts from friends both in Japan and America was another, so we have managed somehow.

We Remember Our Joys

We remember that the above troubles and many others were solved victoriously and we learned that the desert is not a land which God has forgotten.

We remember that from one acre of land fifteen years ago we now have five; from one building we now have ten. Our work has increased from one kindergarten and Sunday School to various forms of service—clinic, hospital (we have one clinic building and one small hospital and are in the process of building a larger one); a Christian primary school (the only one north of Tokyo, I believe); a Sewing School; many Sunday Schools in various villages around; and an organized church (but no church building as yet). Our staff has also increased from three to thirty; and a Branch Center with a beautiful building and equipment has been established in a little mountain town about forty miles from here. From this place all during the war a crippled teacher somehow made the long, cold difficult trip by truck to come in to talk with the Yahabas. She became a Christian and meetings were started in her home. After the war the brother and his wife were baptized and received into our Kuji Church. They said they would give the lumber if we would build a branch of our Center out there, so that now we have a lovely plant there and work for children and adults.

We remember that some of the planted seed is beginning to bear fruit. Some of the young men of our church form teams and go to different places near and far with flannelgraph, projector and their own testimony. One of these is a kindergarten graduate and now a carpenter working on our new hospital. Another is a former soldier who spent ten years in an army hospital and who became interested in Christianity through the group at our Branch Center. Recently, we

went to a place about ten miles from here in our station wagon where there lives a group of families working to reclaim the land. One of their number had attended our Farmers' Gospel School and had begged us to have a meeting out there. Such a poverty-stricken group—ragged, tattered and torn! Over one hundred gathered in a small dilapidated room to listen to the stories and see the pictures. As I looked at their faces, I noted that here was one little boy who had been carried by his father and neighbors one night over the mountain paths to our clinic where one of our doctors operated and removed one-hundred and eighty worms from his little stomach. And here was a mother who had been brought in in an almost dying condition. She showed me her healthy little baby and said our clinic had saved both her and the baby. So here in this crowded room, far from any place, many forms of our work were gathered into one—the kindergarten, church, Branch Center, Farmers' Gospel School and clinic.

We remember, too, with appreciation our faithful station-wagon which takes such a beating going over these almost impassable roads, carrying our doctors and nurses to far away places, serving many times as an ambulance to bring in old and young, thus saving many lives. All of these things and many more we remember with gratitude as we pass our fifteenth birthday, and in the remembering we find courage to go forward.

Book Reviews

Compiled by PHILIP WILLIAMS

THE WORLD AND THE WEST, by Arnold Toynbee. London: Oxford University Press, 1953. 7s. 6d.

This little volume gives a brief presentation of a subject which will be treated on a much larger scale in Volume VIII of the author's *A Study of History*, to be published in 1954. Lucidly written, this interpretation of the impact which the West has made on the rest of the world in the modern era reads like an exciting pirate story; only here the tale of aggression, plunder and subjugation sweeps majestically over four and a half centuries and has the whole world as its stage.

In turn the author summarizes the impact our "aggressive" Western culture has made upon Russia, Islam, India and the Far East, and then goes on to show how, in each case, the cultural groups under attack made those adjustments to and adaptations of Western culture which were necessary in the interests of self-preservation and survival. Usually the cultural groups under attack did not adopt Western culture lock, stock and barrel; rather, they borrowed only those aspects of our culture which were considered appropriate for strengthening the native culture against further assaults from the West. In most cases, this meant borrowing Western technology. Toynbee cites Peter the Great as the prototype of all those rulers who introduced Western machines, guns and military systems into their own countries—not because they were enamored of the Western way of life, but conversely, because they wanted to strengthen their home fortresses in order to keep the Western wolf with his bag of unwelcome cultural wares at bay. While non-western societies have often seemed eager to adopt the technology and other "superficial" aspects of Western culture, they have strongly resisted the penetration of our religion and our spiritual values. This tendency is seen clearly in Japan where the first Western "invaders" were persecuted and eventually thrown out, because they brought Western religion; but where the second wave of Westerners during the Meiji Period was accepted because they brought Western technology which the "Elder Statesmen" deemed beneficial. Even today the Japanese, eager to learn about our jazz, nuclear fission and

television, are relatively indifferent to our Christianity.

Toynbee, in his chapter on Russia, defines communism as a "Western criticism of the West's failure to live up to her own Christian principles in the economic and social life of a professedly Christian society," and he shows how the Russians have borrowed this "spiritual weapon" and turned it against its makers. This is one of the rare instances where a nonwestern society has borrowed an important philosophical system from the West. Because of the great dynamic of the Communist faith, Toynbee asserts that today the "spiritual initiative has passed...from the Western to the Russian side" and we Westerners "find ourselves thrown upon the defensive for the first time in our history since the second Turkish siege of Vienna in 1682-3." Indeed, Toynbee feels that Russia offers a more attractive spiritual fare to the Far East than we do. He says, "The truth is that, in offering the Chinese and Japanese a secularized version of our Western civilization, we have been offering them a stone instead of bread, while the Russians, in offering them Communism as well as technology, have been offering them bread of a sort—gritty black bread, if you like to call it so; but that is still an edible substance that contains some grain of nutriment for the spiritual life..."

In the closing chapter the author reviews the rise and fall of the world of the Greeks and Romans, points out areas of similarity in both our civilizations, hints at what may be in store for us.

For those of us who are meditative enough to wish to look beyond tomorrow's Bible class or conference or next Sunday's sermon and to try to comprehend all life "sub specie aeternitatis," this book should prove very helpful. And while it is not exactly a handbook on "How to Win Friends and Influence People" for Christian workers in Japan, it contains many fine insights which bear directly upon the problems which confront us.

Richard W. Rubright

MARXISM, AN INTERPRETATION, by Alasdair C. MacIntyre. London: SCM Press Ltd., 1953. 8s. 6p.

In this book the author, who is a lecturer on the philosophy of religion at the University of Manchester, makes no attempt "at a final judgment upon Marx," but rather presents a study of Marx from the viewpoints of philosophy and theology which, he hopes, will make a "contribution to discussion." The primary aims of the book are 1) to analyze the religious motifs in Marx's writings, 2) to trace them to their sources in Hegel, Feuerbach and the New Testament, 3) to show how the religious insights of Marx have penetrated into and been

transformed by the modern communist movement, and 4) to point out the problems which Communism as a perverted form of religion raises for both philosophy and Christianity.

It is Professor MacIntyre's contention that Marx was profoundly influenced by the vision of redeemed man which is presented in the New Testament. His views concerning the laboring classes and his hope of a better world were derived not from economic theory but from a moral insight which was nurtured by the Christian gospel. Because Marx himself felt such deep compassion for the miserable working classes, he was very impatient with the organized Christianity of his day which, in its conservatism and apparent indifference to the plight of the poor, had completely lost sight of the prophetic vision of its Master. He saw the church, not as a band of dedicated souls who wanted to redeem the world, but as "a fixed community of the redeemed," a society of self-righteous believers who had withdrawn from the world. The author adds, "it must be granted that the Marxist critique is true of a great deal of religion, and in particular of a great deal of nineteenth-century religion."

Since Communism embodies so many "religious" elements in its world view and has in a sense become a substitute for religion, it is subject to the same errors which plague religion. In particular, Professor MacIntyre points out that modern Communism suffers from orthodoxy, that same "corruption of the human heart" which has so often perverted the true meaning of Christianity. Hence in Communism today there is the orthodox faith which must be staunchly guarded and the heretics who must be ruthlessly punished.

In evaluating modern Communism, the author refers to that complete dedication on the part of party members which often evokes both admiration and apprehension in the hearts of Christians. His insights at this point are, I believe, worth quoting in full. He says, "Communism has built up in the party a dedicated community of a kind rarely found outside the religious orders. Most modern religion has lost the dimension of commitment which is found in communist parties: only the Communist today is committed both completely as regards himself and relevantly as regards the contemporary world." "Far too many people in the West are using the experience of the ex-Communist, the Koestlers and the Silones, to reject a Communism which threatens their economic and moral complacency in a way in which the Christianity of the average parish will never do."

What does all this mean for the Christian today? The author does not present a detailed blueprint for solving the "Christian dilemma," as he calls it. He suggests merely that our "task is to create a form of community which will exemplify the pattern of the gospel and which will be enabled to renew continually

its repentance for its conformity to the patterns of human sin." The creation of such a community must become the collective task of the whole Christian fellowship.

Richard W. Rubright

SEISHO—SONO KONNACHI NI OKERU IGI (*The Bible Today*), by C. H. Dodd.
Translated by Tateo Kanda. Tokyo: Shinkyo Shuppansha, 1953. 243 p. ¥250.

The most important matter in religion, as in the lives of individuals and of states, is to understand the locus of authority. Religion stands forth in relation to its interpretation of authority. With the Christian religion this is especially true. What, then, is the ultimate authority of the Christian faith and life? One answer is that this authority is the Bible, another is that it is the church. And it is true that "in the course of controversy since the Reformation the authority of the Bible has been set over against the authority of the Church, and the Church against the Bible." (p. 6 in English edition; p. 15 in Japanese translation) As we see today, one of the irreconcilable differences between Catholic and Protestant churches has been the controversy at this point. Unless advances can be made toward the resolution of this problem, it will not be possible to give a firm foundation to our Christian faith and life, our theology and ethics, or to speak relevantly for the ecumenical movement.

For this reason it is very significant that the book *The Bible Today* (1947), by the eminent Cambridge scholar, C. H. Dodd, is now made available in Japanese for the churchman and the general inquirer. In it, he provides a broader ecumenical vision by pointing to the interrelationships of the Church and the Bible. His understanding of the present age, his interpretation of history in its totality, and his clear and penetrating exposition of the ethical existence of the individual and society in this history are especially worthy of notice.

It is a happy circumstance that this important book should have as its translator Professor Kanda, of International Christian University, who studied under Professor Dodd for several years and maintains close correspondence with him.

In this country, where understanding of the Bible, is not yet deeply grounded and where extremes of application of Biblical truth to present-day problems still persist, this very readable translation—dedicated to the late Prince Chichibu and his wife, with whom the translator has for many years had close fellowship—is particularly important in filling a vital need. For specialists and for general readers, for teachers and for students, for Christians and for non-Christians, this book is highly recommended.

Tai Akagi

SEKAI KIRISUTOKYOSHI MONOGATARI (*The Church of Our Fathers*) by Roland H. Bainton. Translated by Shigemi Kega. Tokyo: Kyo Bun Kwan, 1953. 299 p. ¥250.

Few of us need any introduction to this important book by Professor Bainton, of the Yale Divinity School. Since its appearance in 1941 it has become something of a classic of its own kind; though its focus was upon a very young reading audience who would find its story-telling approach to church history most helpful for first lessons, its contributions to Christian education have served every age level. If the artistry of the presentation has made this book an ideal text for children's study in home or church school, the comprehensive scholarship and the gift for accurate summary which are represented here have made it a first-rate resource for adults as well: church school teachers, ministers, even seminary students (in church history courses, too, as your reviewer is willing to confess) have leaned upon this book and learned much from it.

All who have felt the influences of Bainton's writings will rejoice that this, the first of his books to appear in the Japanese language, is made available in a relatively inexpensive format by the Kyo Bun Kwan, with the translation done by Professor S. Kega of Aoyama Gakuin. Though inevitably some of the flavor of Bainton has been dissipated (much of the gentle wit and the charm of the prose may lay at that literary level which defies translation), the translation is fine—according to Rev. Masatoshi Ogasawara, who recently returned from Yale, where he himself studied church history under Bainton. Some additions have been made to the text, for the sake of clarifying meanings, and at the end of every chapter there are explanatory notes by the translator. These deal with extended identification of names and other historic data, and have been made necessary because the role of this book in Japan is somewhat different from its use within the Christian culture of the West, according to Rev. Ogasawara. Though these notes make the book more difficult than the comparable English text, this work takes its place as the most readable, simple and enjoyable book among the church histories in Japan, we are told.

Fortunately for the Japanese reader, the translator and publisher have found it possible to include most of the delightful drawings which enrich the original. Although the printing at a popular price ruled out cloth binding, the drawings inside the front and back covers of the original, which Bainton made to summarize the Christian centuries, have been included in the Japanese text as an appendix. The whole thing is well executed: another achievement of Japanese scholarship in ecumenical study.

Philip Williams

News and Notes

Compiled by LESLIE R. KREPS

Centenary Evangelists Chosen

Outstanding evangelists and theologians, including Dr. Toyohiko Kagawa and Dr. Emil Brunner, have accepted appointment as featured speakers in the six-year Protestant Centenary Campaign that got under way in the spring of 1953.

Arrangements have been made for the LaCour Evangelistic Team to return to Japan during 1954 to spearhead the Centenary drive during this year. In 1955 it is planned to have Dr. E. Stanley Jones as the featured evangelist.

The Centenary Campaign has been divided into two parts: a preliminary period lasting through 1955, and a three-year period of all-out effort. Doubling the present membership of the Protestant churches in Japan has been set as the goal to be achieved by 1959, the actual centenary year.

Former Prime Minister Translates Bible

Former Prime Minister Tetsu Katayama has completed a translation of the Bible aimed at presenting the essentials of the New Testament in a form that can be understood easily by all. Working with a group of associates, including experts in the English, Greek and Hebrew languages, the senior advisor of the Right-Wing Socialist Party used as the basis for his translation the popular Goodspeed English Bible. Among those assisting him in this project which began early last year have been Dr. Shigeru Kawada, Superintendent of the Sanikukai Hospital, and Prof. K. Aoki of Aoyama Gakuin University.

The translation has been limited to 350 pages and contains the letters of Paul and excerpts from the Four Gospels. It has been arranged chronologically with Thessalonians being placed first. Explanatory prefaces have been added to each book.

Professor of Christian Studies Receives Japan's Highest Academic Honor

The first scholar in the field of Christian studies to be awarded Japan's highest

academic honor, appointment as a member of the exclusive Academic Association, is Dr. Ken Ishiwara, a 71-year-old professor at Aoyama Gakuin University.

Dr. Ishiwara studied philosophy in Germany after receiving a Doctor of Liberal Arts degree from Tokyo University. He taught at Tohoku University, Sendai, for many years until 1940 when he became president of Tokyo Woman's Christian College. He has taught at Aoyama since 1948.

Dr. Ishiwara is especially well known as the author of a number of basic works on Christianity, including "A History of Christian Thought."

Diet Speaker Advocates Return to State Support of Shrines

A statement by Mr. Kojiro Tsutsumi, the Speaker of the Japanese House of Representatives, advocating the repeal of the constitutional provision which forbids state support of shrines has created a storm of opposition, especially among Christian and Buddhist leaders.

Speaker Tsutsumi became the first highly placed government official to urge a revision of the constitution to permit state support of national Shinto shrines when his article entitled "Japan is Worthy of Our Gratefulness" appeared in an October issue of the weekly Shinto magazine, *Jinja Shimpo* (Shrine News).

Referring to the rebuilding of the Ise Shrine, an important ceremonial occasion that takes place once every twenty years and which was held early in October, Mr. Tsutsumi said, "It was a very auspicious thing that this ceremony was observed with the support of the people in general. Since this is a Shrine of the Japanese Nation it is only proper that it should be maintained by the State and that the people should assist in it."

Mr. Tsutsumi made a direct attack on the postwar constitutional provision separating religion and the State when he concluded his argument by saying, "From this standpoint, amendment of the Constitution must be considered."

Though Mr. Tsutsumi spoke as an individual, his remarks have caused alarm because of his key position in the Japanese House of Representatives. Kyodan Moderator Dr. Michio Kozaki said, "It is a very serious matter for the Speaker of the House of Representatives to use such careless words, words that show an absolute lack of any real understanding of the Constitution."

Though Christian leaders were the most vocal in attacking the Speaker's article, other religious groups also were aware of the dangerous trend shown in it. Speaking for Buddhists, Director Shirayama of the Japan Buddhist Federation said, "That a man in such a position should have said such a thing is a

grave violation of the freedom of Faith. We of the Federation are going to make a detailed study about this matter.”

The article by Speaker Tsutsumi and the recent attempt by leaders in Japan's Parent Teachers Association to get official PTA participation in the ceremonies at Ise have been the most obvious and open moves on the part of Shrine Shintoists to recapture some of their prerogatives and support that were lost after the war. With the finalization of the Peace Treaty, and the much greater attendance at shrines during the past year, the Shrine Shintoists have found the courage and some of the support necessary to press for a return of lost rights and patronage.

Origin of Proposal That Nixon Visit Yasukuni Shrine

According to reliable sources, the proposal for American Vice-President Nixon to place a wreath before Yasukuni Shrine at the time of his recent visit to Tokyo originated in Japanese official circles and had been disapproved by the American officials concerned prior to the publication of the proposal in the press. While Yasukuni Shrine was prepared to arrange for such a ceremony, the shrine priests had no part in the proposal itself.

It is believed that the Japanese officials concerned naively assumed that Yasukuni Jinja, a Shinto shrine dedicated to the veneration of the spirits of the war dead, is essentially identical with the Tomb of the Unknown Soldier in Arlington before which Crown Prince Akihito recently placed a wreath. That this is not the case is not generally understood.

Meanwhile, Cabinet approval of a proposal to build a Tomb to the Unknown Soldier in Tokyo was announced in December. The Government considers the plan especially urgent because of the large number of war dead whose ashes remain unclaimed and for whom no suitable place of interment now exists.

Okinawa Prime Minister Thanks NCC Committee

Mr. Yoshio Higa, head of the Okinawan Government, gave his personal thanks to the six members of the Japan National Christian Council Committee that made a two-week tour of the island recently.

After holding conferences for Okinawan Kindergarten and Sunday School teachers, the Committee, in a personal interview, heard the Prime Minister express the hope that Christianity would continue to help in Okinawa's recovery, according

to NCC Secretary Masami Mizuno, a member of the Committee.

Rev. Mizuno also reported that arrangements had been made to hold an international work camp on Okinawa next summer.

A second group of consultants from the Japan NCC left for Okinawa Dec. 21, 1953. Dr. Ruth Browning and Rev. Sabrow Yasumura held further meetings with Sunday School teachers while Dr. Willis Browning met with Okinawan pastors to consider problems of pastoral counseling.

A huge shipment of books and stationery given by Sunday school children in Japan for distribution to Okinawan children at Christmas time was received by church officials there with many expressions of gratitude.

All-Lutheran Unity Movement Under Way

Preliminary discussions to implement Lutheran unity in Japan got under way recently as representatives of the Japan Evangelical Lutheran Church and ten Lutheran mission societies operating in Japan met at Kobe on January 28. Purpose of the meeting was to prepare a mutually acceptable doctrinal statement and church organization plan that might serve as the basis for a future united Lutheran Church in Japan. The newly constituted Lutheran committee on church unity was an outgrowth of the autumn All-Lutheran Free Conference held at Nara on October 14-15, the subject of which was "Lutheran Unity in Japan."

Limited in scale before the war, Lutheran missionary activity in Japan has recently undergone a tremendous expansion, primarily due to the influx of new societies that were formerly concentrated in China. The All-Lutheran Free Conference was organized in February, 1950, to serve as a liaison between ten societies with 250 missionaries at work in Japan. By vote of the Nara Conference of October, 1953, recognized Lutheran bodies are accepted into full membership by the All-Lutheran Free Conference, while Lutheran missionaries serving under other auspices may be given individual membership, without power to vote. The Conference promotes the joint sponsorship of literature through the Lutheran Literature Society.

Membership in the All-Lutheran Free Conference to date includes six American mission groups: The Japan Lutheran Missionaries' Association of the United Lutheran Church in America, The Lutheran Church-Missouri Synod Mission, The Evangelical Lutheran Church Mission, The Lutheran Brethren Mission, The Augustana Lutheran Church Mission, and the Japan Mission of the Suomi Synod. It also includes the Lutheran Evangelical Association of Finland and three Norwegian groups: The Norwegian Lutheran Mission, The Lutheran Free Church

of Norway Mission, and the Norwegian Mission Society.

No Official Statement on Rearmament From Kyodan

Two Kyodan committees, after long deliberation, have decided that no official statement will be made concerning the question of Japanese rearmament.

At the last General Assembly held in October, 1952, a special committee on peace problems was set up. The Kyodan's Social Problems Committee has also been studying the question. After a joint meeting of these two committees last week, Rev. Junichi Asano, chairman of the Peace Problems Committee, declared, "The Kyodan will issue no official statement on rearmament. So long as it is not a question of faith, we cannot help having a variety of opinions among church members, especially on political issues." Holding that individual Christians should be free to formulate their own opinion regarding constitutional amendment for rearmament, the joint committee said that the Kyodan would make no attempt to arrive at a statement acceptable to the majority.

Kyodan to Send Missionary to Amami Oshima

The Kyodan is making plans to send a missionary to Amami Oshima, the island lying between Okinawa and Japan which was returned to Japanese sovereignty on Christmas Day, 1953. At present there are only two Protestant ministers, both without churches, on the poverty-stricken island which is the home of 215,000 people. Rev. Toraji Hanabusa, who was born on the island, will accompany the chairman of the Kyodan's General Evangelism Committee, Rev. Kosaji Obara, on an inspection trip of the island. A pioneer evangelism project will be set up there in much the same way as such projects are being established in unchurched sections of the main islands.

Three Bible Society Events to be Feted

Three Bible society events will be celebrated in Japan next year: the 150th anniversary of the founding of the first such society in Great Britain, the 80th anniversary of the coming of the Scottish Bible Society to Japan, and the publication of the modern Japanese version of the New Testament.

Several special events will mark these occasions. A festival in honor of the publication of the new version will be held both in Tokyo and Osaka in the fall

of 1954. Representatives of both the American and British Bible Societies will be present.

Bible displays will be set up in all leading Japanese cities through the cooperation of various department stores. A history of Bible translation and of the Bible Society in Japan will be published. The Japan Bible Society is also planning to print a 150th anniversary seal and to ask the Japanese postal authorities to issue a commemorative stamp in honor of the occasion.

Plans for Audio Visual Aids Building Completed

All parties concerned have approved the final plans for the NCC's Audio-Visual Aids Building which is scheduled for construction on the campus of Aoyama Gakuin, beginning in March, 1954.

The Mass Communication Commission of the NCCC-USA is sponsoring a campaign to raise \$75,000 for the new building which will become the TV and radio center for churches and Christian universities. Present plans call for raising \$10,000 in Japan.

Lutheran Hour Celebrates Second Anniversary

As private radio began its third year in Japan, the Lutheran Hour continued to demonstrate its ability to hold its own against the most competitive of commercial programs. Now broadcasting over a network of eighteen stations—one of the largest networks in Japan—the half-hour program is receiving premium time on all, mostly between 10 and 12 o'clock on Sunday morning.

Through painstaking production of programs especially designed for Japanese audiences, the Lutheran Hour has attracted a tremendous following among its listening potential of 25 million. Using professionally produced religious drama as the core of most of its broadcasts, the Hour is now drawing a response of 2500 letters a week.

The Japan program is a branch of the International Lutheran Hour. Rev. D. J. Glock is in charge of the Japan office which produces the broadcast and conducts a vast follow-up effort including the supervision of a Bible correspondence course in which 53,000 have already enrolled.

Personals

Compiled by MARGARET ARCHIBALD

New Arrivals

Misses Glenys and Gwyneth Jones (CJPM) arrived in November from Canada.

The following new missionaries have come to join the Evangelical Lutheran Church Mission: Rev. & Mrs. Gaylen H. Gilbertson, Rev. & Mrs. Stanley Klemesrud, and Miss E. Jean Wang, all residing at 21 Maruyama Cho, Bunkyo Ku, Tokyo; Rev. & Mrs. Morris A. Sorenson, 35 Komagome, Hayashi Cho, Bunkyo Ku, Tokyo; Rev. & Mrs. Gerhard Vorland and Rev. & Mrs. John E. Bowman, 20-2 Chome, Tokiwadai, Itabashi Ku, Tokyo.

Miss Martha Geisbrecht and Miss Anna Dyck (GCM) arrived in October and are located in Kobe.

Miss Hazel Hughes (IBC-UCMS) arrived in October. Miss Hughes has previously served one term in India. She will work in the treasurer's office of the Disciples' Mission and teach in the high school at Seigakuin and Joshi Seigakuin.

Mr. James Alexander (JAM) arrived in December to start new work in Miyazaki Prefecture.

Rev. & Mrs. Lee Kirkpatrick arrived during the latter part of December and are studying the language in the Kobe Language School.

Pastor & Mrs. T. H. Blincoe (SDA) and family arrived in October. After language study they will teach in the Japan Missionary College, Chiba Ken.

Miss Elsie Birkett, Mr. & Mrs. Roy Jensen, and Mr. & Mrs. Phillip Allen are new missionaries who came to work with the Evangelical Alliance Mission in the fall.

Arrivals

Miss S. L. K. Bushe (CMS) returned from England in December and is living at the same place as before furlough: 17 San-ei-cho, Shinjuku-ku, Tokyo.

Miss Helen Moore (IBC-MC) has returned from furlough to Kwassui Junior College, Nagasaki.

Mr. and Mrs. Arthur P. McKenzie (IBC-UCC) arrived from furlough on November 1, to resume their duties at the International Christian University.

Miss Constance Chappell (IBC-UCC) arrived in October to resume her duties at the Tokyo Woman's Christian College.

Miss Gertrude Hoy (IBC-E & R) returned in December to resume her work at Miyagi College in Sendai. While on furlough Miss Hoy was honored with the degree of Doctor of Humane Letters by Hood College.

Rev. & Mrs. Phillip R. Foxwell (IBPFM) and three daughters returned from furlough at the end of August.

Miss Mary Lloyd (JEB) returned on November 1, after an 18-month furlough spent in England. She is located in the Kagato-Okayama area, Okayama Prefecture.

Misses Ruth and Rhoda Ressler (M) have returned to Japan as regular missionaries. Their previous service, 1949-52, was as relief workers at the Mennonite Central Committee's Osaka Welfare Center. While in Language School their address is: 105 Tsuji Cho, Ashiya Shi, Hyogo Ken.

Bishop & Mrs. P. S. C. Powles (MSCC) returned in October from Montreal, and are now living in Nagoya, 28 Kobiki Cho, 1 Chome, Naka-ku.

Pastor & Mrs. P. H. Eldridge (SDA) returned in October to take up their work as leaders in The Voice of Prophecy radio broadcast and the Seventh-Day Adventist Bible Correspondence School.

Mrs. Thomas Mitchell, Miss Eva Sevland, and Mr. & Mrs. O. R. Degelman (TEAM) returned in the fall to begin their second term of service in Japan.

Dr. and Mrs. Kosaku Nao (MSL) and family arrived in Tokyo from America in September. Dr. Nao was installed as pastor of Grace Lutheran Church in Kugenuma on November 8.

Rev. Elwood Fromm (MSL), who formerly did two years of his field work in Japan, returned here in September, after completing his seminary training at Springfield, Illinois. After further language study in Tokyo, he and his bride will serve in Hokkaido.

Miss Grace Robertson (IBC-ABCFM) has returned from a health furlough and has resumed her work at Shoei Junior College, Kobe.

Departures

Miss D. A. Parr (CJPM) left in November en route to England via North America.

Miss Carolyn Teague (IBC-MC), after a long period of service in Japan,

returned to the United States in October. Arriving on the field in 1912, Miss Teague has devoted most of her career to work in Kyushu, particularly in Fukuoka and vicinity, where she engaged in kindergarten and evangelistic work.

Miss Azalia Peet (IBC-MC) of Fukuoka has retired from active service in Japan where she began missionary work in 1916. She was well known in the field of rural evangelism.

Miss Eileen Graham (IBC-UCC) returned to Canada at the end of December for health reasons.

Rev. & Mrs. John M. L. Young (IBPFM) and six children left for furlough in America the end of August.

Miss Rosella Burnham (JAM) has returned to her home in Washington.

Mr. & Mrs. Milton S. Whan (JEB) and two children joined the Japan Evangelistic Band in November, having worked in Japan as independent missionaries for almost five years. They left Japan for furlough in Australia on December 4.

Rev. & Mrs. C. H. Powles (MSCC) and two sons have returned to Canada on furlough. Mr. Powles is doing postgraduate study at Trinity College, Toronto, and before returning to Japan will be the Nippon Seikokwai representative at the Pan Anglican Conference in Minneapolis in the summer.

Dr. & Mrs. R. K. Start (MSCC) and son, of Obuse (New Life Sanatorium), returned to Canada on furlough in September, and are settled in Brantford, Ontario, where Dr. Start is carrying on work in the Brantford Tuberculosis Sanatorium.

Pastor & Mrs. Francis R. Millard (SDA) left on November 16 for a year's furlough in the United States. Pastor Millard served as president of the Mission during the difficult postwar years. In his absence Dr. Andrew N. Nelson will be acting president.

Pastor & Mrs. V. E. Kelstrom (SDA) and child left for furlough by way of the Near East and Europe in September.

Pastor & Mrs. E. L. Longway (SDA) left for their new field of service in Taiwan on November 8. Pastor Longway has been publicity officer for the Tokyo Sanitarium-Hospital for the past two years.

Mr. & Mrs. Robert Parker (TEAM) left on furlough in October.

Changes of Address

Miss Pat O'Connor and Miss Dorothy Thorm (CJPM) moved in September to 2525 Akasawa Cho, Ashio Machi, Tochigi Prefecture.

New addresses and assignments for missionaries in the Evangelical Lutheran Church Mission are: Miss Andeline Arneson and Miss Marion Bringle, 377 Sumiyoshi Cho, Kamikanuki, Numazu City, Shizuoka Prefecture; Miss Roselyn Holte, 3 Chome, Nakagawa Cho, Shimada City, Shizuoka Prefecture; Rev. & Mrs. Mars Ingelsrud, 222 Kami Kegawa Cho, Hamamatsu City, Shizuoka Prefecture, to work in the Hamana Lagoon rural area in Shizuoka Prefecture; Rev. & Mrs. Philip Luttio, 2210-2 Chome, Sanno, Ota Ku, Tokyo, to work in Yokosuka; Miss Anna Marie Mitchell, 1984 Otsu-Dori, Shimada City, Shizuoka Prefecture; Rev. & Mrs. Richard Nelson, c/o 11-2-1 Chome, Umezono Cho, Okazaki, Shi, Aichi Ken, to work in Toyohashi; Rev. & Mrs. Paul Arnold, 18-5 Chome, Shogetsu Cho, Mizuho Ku, Nagoya, to work in Kariya.

Rev. Frank Cary (IBC-ABCFM) to 20 Enoki-cho, Mizudo, Amagasaki Shi, Hyogo Ken.

Rev. & Mrs. Donald Clugston (IBC-UCC) to 5 Jo, 23-Chome, Asahigawa Shi, Hokkaido.

Rev. & Mrs. Floyd Howlett (IBC-UCC) of Nayoro Machi, have moved into their new house at Kita 6 Chome, Higashi 3 Jo, Nayoro Machi, Kamikawa Gun, Hokkaido.

Mr. Ronald Heywood (JEB) has moved to Susami Cho, Wakayama Prefecture, for country evangelism.

Miss Jean McCormick (JEB) has moved to Tachibana Cho, Tokushima Prefecture.

Miss Margaret M. Marks (JEB) will live in Okayama Prefecture.

Miss Jessie Miller (MSCC) is at present living in Nagoya at the Ryujo Training School for Kindergartners. Upon the return of Miss Frances Hawkins, Miss Miller will move back to her work in Gifu.

Rev. & Mrs. R. Savary (MSCC) and family have moved to Tokushima where Mr. Savary is doing evangelistic work.

Miss Hattie Horobin (MSCC), who for many years has done evangelistic work in the town of Inariyama, Nagano Ken, has moved to the city of Toyohashi, Aichi Prefecture. Address: 35 of 1, Oike Cho, Toyohashi.

Rev. & Mrs. John O. Barksdale (PS), having completed two years of language study in Kobe, are now located at Shikoku Christian College, Zentsuji, Shikoku. Address: 167 Josei Cho, Marugame Shi, Kagawa Ken.

Rev. & Mrs. Don McCall (PS) moved back to Kobe from Zentsuji in January. Address: 1478 Shironomae, Mikage Cho, Higashi Nada Ku, Kobe.

The address of the new headquarters of the Japan Union Mission, Seventh-Day Adventists is now 164-2 Onden, 3 Chome, Shibuya Ku, Tokyo.

Births

Linda Jane Foxwell, born April 1, 1953, in America

Parents: Rev. & Mrs. Phillip R. Foxwell (IBPFM)

David Richard Jastram, born September 21, 1953

Parents: Rev. & Mrs. Robert Jastram (MSL)

Thomas Paul Pallmeyer, born October 14, 1953

Parents: Rev. & Mrs. Paul H. Pallmeyer (MSL)

Mary Esther Frens, born October 17, 1953

Parents: Mr. & Mrs. James Frens (TEAM)

Bruce Marvin Johnson, born October 29, 1953

Parents: Mr. & Mrs. Gerald Johnson (TEAM)

Melanie Lee Glock, born November 1, 1953

Parents: Rev. & Mrs. Delmar J. Glock (MSL)

Deborah Jean Danker, born November 6, 1953

Parents: Rev. & Mrs. William J. Danker (MSL)

Rebecca Miriam Hyland, born November 6, 1953

Parents: Rev. & Mrs. Philip O. Hyland (ELC)

Raymond Frank Dunton, born November 16, 1953

Parents: Mr. & Mrs. Rupert Dunton (IBC-MC)

Sharon Jean Brannen, born November 17, 1953

Parents: Rev. & Mrs. Noah Brannen (ABF)

Beth Ranae Thiessen, born November 18, 1953

Parents: Mr. & Mrs. Bernard Thiessen (GCM)

John Shaw Barksdale, born November 21, 1953

Parents: Rev. & Mrs. John O. Barksdale (PS)

Kathleen Elizabeth Norton, born November 21, 1953

Parents: Mr. & Mrs. James Norton (TEAM)

Carol Brady, born December 5, 1953

Parents: Mr. & Mrs. John H. Brady (PS)

Timothy Wilson Morrill, born December 12, 1953

Parents: Mr. & Mrs. Douglas W. Morrill (IBC-ABCFM)

Heather Ann Wood, born January 7, 1954

Parente: Rev. & Mrs. Robert W. Wood (IBC-ABCFM)

Jenny Lynn Skillman, born January 18, 1954

Parents: Mr. & Mrs. John Skillman (IBC-MC)

Marriages

Miss Mary Havanka to Mr. Abraham Boldt, both Japan Apostolic Mission.

Miss Stella Sluder and Mr. Ralph Cox (TEAM) were married on September 8, 1953.

Miss Takako Sonoda and Rev. Max Zschiegner, MSL missionary in Omiya, were married at the Lutheran Center in Tokyo, October 12.

Miss Ikuko Abe and Rev. Richard Poetter (MSL) were married in Niigata on October 27.

Miss Keiko Kimura and Rev. Elwood Fromm (MSL) were married at the Lutheran Center in Sapporo on November 22, 1953.

Miss Bertha Gunn and Mr. William Garfield (TEAM) were married on December 17, 1953.

Deaths

Mrs. W. D. Cunningham died of cerebral hemorrhage at her home in Tokyo on December 26, 1953. Mrs. Cunningham was 82 years old and had been serving in Japan in the Yotsuya Mission since 1901.

Dr. W. F. Hereford, retired PN missionary, died in Lebanon, Tennessee, in December, 1953. Dr. Hereford came to Japan in 1902, returning to America a short time before World War II. He and Mrs. Hereford worked for many years in Hiroshima.

Miss Margaret Keagey, retired UCC missionary, died in Toronto, Canada, in October, 1953. Miss Keagey came to Japan in 1908.

Mrs. Roy Smith of Kobe died on November 26, 1953, after an illness of three weeks following a slight stroke. Since 1910 she had been very active as a Methodist missionary, serving in government schools and promoting community activities. At the time of her death she was a member of the staff of the Kobe City University of Foreign Studies. She leaves besides her husband, long-time professor of the Kobe University of Commerce, three children residing in America.

Miss Sadie Tait, retired UCC-WMS missionary, died in Toronto, Canada, in October, 1953.

Visitors

Bishop Fred Pierce Corson of the Philadelphia Area of the Methodist Church

arrived in Tokyo on November 5, to spend one week in Korea and two in Japan as Religious Consultant to the Armed Forces. During the Chaplains' Retreat held in Tokyo, the general public was invited to attend the evening meetings. The bishop was accompanied by his wife.

Miss Helen Post, of the *Christian Advocate*, arrived in Japan in October on a tour of the Far East to gather materials on this part of the world. Nearly two weeks were spent in Korea by courtesy of the Armed Forces. Miss Post also traveled throughout Japan, visiting all types of Kyodan-related work. The Christmas holidays were spent with her sister, Mrs. Roy Teele, of Kwansei Gakuin.

Dr. Charles R. Goff, well-known pastor of the Chicago Temple, accompanied by Mrs. Goff, spent ten days in Japan in mid-December on their "Round the World in 100 Days" tour. Dr. Goff preached twice at the Tokyo Union Church.

Bishop H. Clifford Northcott, and Mrs. Northcott, of the Methodist Church arrived in Tokyo at the end of December for a brief visit.

Bishop Wm. C. Martin, President of the National Council of Churches, visited briefly in Japan the latter part of December in connection with his trip to Korea as Consultant to the Armed Forces.

Miss Mareta Smoot of the Department of Missionary Education, United Christian Missionary Society, Indianapolis, visited in Japan from November 27 to December 16.

J. D. Graber, Secretary of the Mennonite Board of Missions and Charities, arrived in Japan on December 9, for a four-week visit in the Tokyo, Osaka, and Eastern Hokkaido areas.

Rev. L. J. Gomm, Chairman of the Central Japan Pioneer Mission Australian Council, who has been serving as a Senior Chaplain among the Australian forces in Japan and Korea, visited the Mission in April and again in September.

Pastor V. T. Armstrong, President of the Far Eastern Division of the Seventh-Day Adventists, and his wife, spent the month of October visiting the, Adventist churches in Japan and Korea.

Mr. and Mrs. Carl E. Balcomb, of Dayton, Ohio, who for many years have been the representatives in the United States of the Omi Brotherhood, have been visiting the Brotherhood since September. Mr. Balcomb is an expert in three-dimensional photography and is entertaining many groups with slides of American scenery, cities, and historic monuments. He is also taking views of the Brotherhood's activities and of Japanese scenery and life, to use later in lectures in America. Mr. and Mrs. Balcomb will be in Japan until they accompany Mr. and Mrs. Merrill Hitotsuyanagi on an American tour from next May. Next June is the 50th anniversary of Mr. Hitotsuyanagi's graduation from Colorado College,

and he plans to attend the Class Reunion during Commencement Week.

Mrs. Hugh Taylor, Executive Secretary of the Woman's Missionary Society of the United Church of Canada, spent five weeks in Japan this autumn visiting the United Church missionaries and their work in the IBC-Kyodan organization.

Recent visitors who have rendered valuable assistance in church councils of the Seventh-Day Adventist groups include Pastor J. E. Edwards, Associate Secretary of the Home Missionary Department of the General Conference; Pastor F. A. Pratt, the Home Missionary Secretary of the Far Eastern Division; W. J. Hackett, the Youth Leader of the Far Eastern Division, and Pastor W. H. Bergherm, who is in charge of co-ordinating the religious activities of Seventh-Day Adventist young men and women around the world who are in the medical service of the Armed Forces.

Rev. Canon H. A. Wittenbach, East Asia Secretary in London of the Church Missionary Society, came to Japan for a brief visit in November, visiting all the places where CMS missionaries are working.

Dr. Eugene R. Bertermann arrived in Japan, December 4, for a week's visit in the interest of the Lutheran Hour. Dr. Bertermann is the Radio Director of the International Lutheran Hour, which now serves 58 countries over 1,200 stations. On this trip Dr. Bertermann also visited Australia, Hong Kong and the Philippines. While in Japan he made a side trip to Korea to investigate the possibility of extending the broadcast to Korea in the Korean language.

Rev. Elmer Thode and his wife, who were on their way to Hong Kong to resume missionary work, spent November 19 in Yokohama with Rev. and Mrs. Ralph Egolf. For twenty years Rev. Thode served in Hankow and was the last Lutheran missionary to leave Red China, where he was held as prisoner in his home for more than a year.

Miscellaneous

Dr. & Mrs. Darley Downs, who went to the United States on an emergency medical leave in October, sailed from Seattle on the Hikawa Maru on January 5. Dr. Downs has returned to his work as field secretary of the IBC.

Miss Irene Webster-Smith of the Intervarsity Christian Fellowship fell and broke her right shoulder in October and was hospitalized in St. Luke's Hospital.

Miss Gertrude Feely (IBC-MC) has successfully qualified for ordination in the Kyodan as *Seikyoshi*. In the examination for *Hokyoshi* taken in 1952, Dr. Feely received the highest marks in the history of the examination and repeated her high achievement this year. Her ordination as a minister of the Kyodan took place recently.

Honored recently by awards of the Imperial Decoration, Fifth Order of the Sacred Treasure, were Miss Azalia Peet, and Miss Caroline Teague (IBC-MC).

Mrs. Margaret Market, who came to Japan in March, 1953, is serving as principal of the Bible Training School, Yokohama, of the Woman's Union Missionary Society.

Construction of the new ¥50,000,000 wing of the Tokyo Sanitarium-Hospital (SDA) will be completed about June, 1954. This new wing will include new modern surgeries and other excellent facilities to make possible more efficient care for the Japanese people and members of the foreign community in Japan.

The Evangelical Lutheran Church dedicated a new church building and student center at 71 Hayashi Cho, Bunkyo Ku, Tokyo, on September 20, 1953. Rev. Russell Sanoden is the missionary in charge, and Rev. O. Kenneth Stenberg is the student work pastor. This Mission has also dedicated a new Mission Chapel in Okazaki, Aichi Ken, with Rev. John Homerstand as missionary in charge.

Announcement is made by the Evangelical Lutheran Church of the opening on April 20, 1954, of the Tokaido Bible School (*Tokaido Seisho Gakuin*) in Shizuoka City.

Mr. Leonard W. Coote, founder of the Japan Apostolic Mission, celebrated his fortieth anniversary of arrival in Japan on October 4, 1953.

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As a journal of missionary thought, *The Japan Christian Quarterly* welcomes constructive discussion of missionary work and problems. The editorial board may or may not agree with the opinions expressed by the authors of articles.